

English Translations of Dzogchen Atiyoga Texts

Kunjed Gyalpo Series

Ornament of the State of Samantabhadra

Commentary on the
All-Creating King
Pure Perfect Presence
Great Perfection of All Phenomena

Volume Six

Chapters 70-84 of the *kunjed rgyal po*

Written in Tibetan by Khenpo Zhenphen Öser

Translated into English by Jim Valby

Pure Perfect Presence, through sound, light and rays, manifests all phenomena of the universe. The universe is already primordially enlightened as the non-dual state of compassionate energy and empty wisdom. Primordial liberation is not produced by antidotes, trainings, purifications or transformations. Pure Perfect Presence manifests teachers and teachings which correspond to the interests and capacities of students in different times and places. Practitioners create the fatal obstacle of dualism by struggling with different methods to produce enlightenment. Practitioners deviate from the direct experience of all-pervasive limitless dzogchen by taking refuge in views, meditations, initiations, mandalas, samayas, behavior, paths, levels, subtle teachings and sacred activities. Realization of unfabricated freedom beyond concepts and activities arises through total relaxation in the dzogchen transmission of Pure Perfect Presence.

The fundamental tantra of Dzogchen Semde, *Kunjed Gyalpo*, was re-transmitted on this planet by Guru Garab Dorje a few hundred years after Buddha Shakyamuni's parinirvana. The tantra directly explains instantaneous primordial enlightenment beyond cause and effect. The twentieth century Tibetan abbot, Khenpo Zhenphen Öser, wrote this commentary named *Ornament of the State of Samantabhadra*. With 2400 Tibetan folios, the commentary explains all 84 chapters of the Kunjed Gyalpo. Volume Six of the Kunjed Gyalpo Series includes the root text and commentary on chapters 70-84.

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The main subject matter of the *Kunjed Gyalpo* Tantra has three subdivisions:

- 1) Prajña Through Study (chapters 1-57, volumes 1, 2, 3 and 4)
- 2) Prajña Through Reflection (chapters 58-69, volume 5)
- 3) Prajña Through Meditation (chapters 70-84, volume 6)

Volume 1 of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-0-4) contains the root text and commentary on chapters 1-10.

Volume 2 of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-1-1) contains the root text and commentary on chapters 11-29.

Volume 3 of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-2-8) contains the root text and commentary on chapters 30-40.

Volume 4 of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-3-5) contains the root text and commentary on chapters 41-57.

Volume 5 of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-4-2) contains the root text and commentary on chapters 58-69.

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..... Next Volumes in *Kunjed Gyalpo* Series

Longchenpa's *Kunjed Dūdön* and *Rinchen Druwo* (volume 7)

Kunjed Gyalpo Root Text with Tibetan Critical Edition (volume 8)

In the fourteenth century AD Longchenpa (1308-1363) wrote down the history of early dzogchen masters who lived from about the third century BC to the ninth century AD.¹ His book explains that Garab Dorje was born to a Buddhist nun in the Dhanakosha region of the country named Oddiyana about 360 years after Buddha Shakyamuni's death. Garab Dorje received dzogchen teachings, including the *Kunjed Gyalpo*, in pure visions. His principal disciple, Manjushrimitra, was born near Budhgaya in India. For 75 years Manjushrimitra studied and practiced with Garab Dorje. When Garab Dorje manifested the rainbow body, Manjushrimitra received his final teaching about primordial knowledge in Garab Dorje's three statements: direct introduction, transcendence of all doubts, and continuation in knowledge. Based upon these three statements, Manjushrimitra divided dzogchen teachings into three sections: *semde*, *longde*, and Upadesha.

Longchenpa lists the twenty-one principal dzogchen *semde* texts in his auto-commentary on his *Chöying Dzöd*. Book #19, the *Kunjed Gyalpo*, is the fundamental root text of dzogchen *semde*. The 2400 page commentary² on the *Kunjed Gyalpo* named *Ornament of the State of Samantabhadra: Commentary on The All-Creating King, Pure Perfect Presence, Great Perfection of All Phenomena*³ was begun by the 19th century Khenpo Thubten Pema Rabgye⁴ with his student, Khenpo Zhenphen Öser,⁵ who completed the text after his teacher's death. These scholar-practitioners were knowledgeable about early dzogchen texts translated into Tibetan by Vairochana. They often quote Rongzompa

¹ *Great History of the Innermost Essence of Dzogchen (Dzogchen Nyingthig Logyü Chenmo)*, which is found in volume 9 of the *Nyingthig Yazhi*.

² The commentary appears in volumes 4010 and 4011 of section W25983, available as Adobe-readable PDF files from the Tibetan Buddhist Resource Center (TBRC) founded by Gene Smith.

³ *chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po'i 'grel pa kun bzang dgongs rgyan zhes bya ba bzhugs so*.

⁴ Thubten Pema Rabgye (thub bstan pad ma rab rgyas) is person P2DB5992 in the TBRC digital library. His seat was TBRC place G3953, which is mgo tshwa dgon (ser shul rdzong) in the autonomous prefecture located in Sichuan province.

⁵ mkhan po gzhan phan 'od zer is person P2DB5991 in the TBRC digital library. His seat was also ser shul rdzong, and this commentary is his only known composition.

(1012-1088) and Longchenpa. The texts quoted by the authors are listed on pages 390-391.

Eight volumes are planned for this series on the *Kunjed Gyalpo* and its commentary. Like volumes 1 through 5, Volume 6, this current volume, has two parts. Part I contains the English translation from Tibetan of chapters seventy to eighty-four of the *Kunjed Gyalpo*, without footnotes.⁶

Part II contains the English translation⁷ from Tibetan of the commentary on chapters 70 to 84, written by Khenpo Zhenphen Öser, with footnotes. (r) indicates my translation of the root text, which always appears in bold print before each section of the commentary. When Khenpo Zhenphen Öser explains each word from the root text, he puts a small circle under the word. In my English translation of the commentary, I indicate that word by using **bold** print. The appearance of [452], for example, in the translation of the commentary indicates the approximate beginning of folio number 452 in the Tibetan commentary. The appearance of (p29), for example, in the translation of the commentary indicates the page number where the listed topic is later discussed in the English translation.

Volume 7 will contain Longchenpa's special commentaries on the *Kunjed Gyalpo* named *Kunjed Dūdön* and *Rinchen Druwo*. Volume 8 will contain the complete English translation of the root text, chapters 1-84, together with the Tibetan critical edition.

Pages 66-67 of Volume 1 explain how *Kunjed Gyalpo* is the primordial teacher and Sattvavajra is the primordial student. Their dialogue is the basic structure of our text. *Kunjed Gyalpo* and Sattvavajra are not gods, but are symbols for different aspects of our primordial enlightenment. *Kunjed Gyalpo* is our timeless Pure Perfect Presence beyond cause and effect. Sattvavajra is our ordinary analytical-judgmental presence inside time which depends upon cause and effect.

A perfect student must work correctly with the pure threefold dzogchen transmission of a perfect master to concretely remain in the knowledge of primordial enlightenment explained in the *Kunjed Gyalpo*.

ཁ་ལྷོ་

⁶ *Kunjed Gyalpo* editions used to prepare this translation include: snga 'gyur bka' ma shin tu rgyas pa, folios 6-285 of volume 3935 of TBRC W25983; mtshams brag, folios 1-198 of volume 604 of TBRC W21521; mkhyen brtse (gting skyed), folios 1-186 of volume 1757 of TBRC W21518; bai ro'i rgyud 'bum, folios 383-435 of volume 1; sde dge, folios 1-170; sgang steng, folios 1a to 93b.

⁷ The root text and commentary were translated from Tibetan into English by Jim Valby, PO Box 235, Shelburne Falls, MA 01370, USA.

Part I - Root Text

Translation of the *Kunjed Gyalpo*

All-Creating King Pure Perfect Presence Great Perfection of All Phenomena

Volume 1 contains the translation of chapters 1-10.

Volume 2 contains the translation of chapters 11-29.

Volume 3 contains the translation of chapters 30-40.

Volume 4 contains the translation of chapters 41-57.

Volume 5 contains the translation of chapters 58-69.

Volume Six contains the translation of chapter 70-84, as follows:

Chapter 70 - *Meditation and Non-Meditation*

Then the All-Creating King, Pure Perfect Presence, perceiving and recognizing that all phenomena are unborn and equal, remained without speaking.

At that time, Sattvavajra understood in the same way as the Teacher. Sattvavajra understood that all phenomena are unborn, and remained without saying anything.

Then the great assembly, who had come from the ten directions and sat down, understood this situation, and they invoked Sattvavajra with correctness and a sublime, definitive attitude. The assembly invoked with these words: "Emaho. Mahasattvavajra. In order to benefit us, when the time is right will you, Mahasattvavajra, please ask the Teacher how we should meditate the meaning to be understood? (Please ask) when the best time has arrived."

Radiating joy about this principle (of unborn phenomena) and glowing with brightness and respect, Sattvavajra rose from his seat and spoke these words before the Teacher: "Hey Teacher of teachers, All-Creating King! We are sitting down as your retinue. What is the meaning of what I was asked? We ask that you explain the principle that you set forth." After this request was made, the All-Creating King, Pure Perfect Presence, continued to relax, without saying anything.

Sattvavajra spoke these words: "Hey Teacher of Teachers, All-Creating King! In the essence of the *thigle* of unborn dharmakaya, how do you meditate the three teachers? How do you meditate the three teachings? How do you meditate the three collections? How do you meditate the essence of the retinues, places, and times? How do you meditate the principle that all phenomena (are unborn)? Please explain to us the ten conclusive teachings about meditation."

Then the All-Creating King, Pure Perfect Presence, spoke these words: "Hey Sattvavajra! Meditate the meaning now. Do not allow your own Presence ever to be distracted from the principle of understanding the unborn, unique *thigle*. In the incommunicable real condition, Pure Perfect (Presence), there is no duality of (mind that) meditates and an object that is meditated. Not meditating (some fixed object), but relaxing in natural (Presence) is meditation. The meaning (of the real condition) is the principle that all phenomena are unborn. When conceptual characteristics are understood to be precisely this (natural state), no memories or thoughts that circulate in mind ever move away from the unborn realm. When whatever one thinks about is recognized to be meditation, even when one is not meditating but is relaxed (in Presence), no matter what arises one is never distracted.

"Hey! The three kaya teachers who manifest from me teach to all practitioners who delight in meditating characteristics that there exist (different) meditation teachings corresponding to whatever is appropriate for each individual.

"Hey! I am the Teacher, the All-Creating King. The three teachers are included in the Teacher, the self-originated wisdom of *rigpa*. But they are not included in this (wisdom as a result of effort). I teach that there is nothing to meditate in this Teacher. The teaching is *rigpa*, beyond communication and transcending characterization. The three teachings are (naturally) included in this state. The three paradises are (completely) included in the Akanishtha paradise of unfabricated *rigpa*. Because all phenomena, however they appear, are included in Pure Perfect Presence, the Source of everything, the three retinues are completely included. Wisdom naturally includes everything, without (artificial) unification, so that there is nothing other than this (natural) unifier. Furthermore, this teaching of natural

relaxation without meditation does not teach a (duality of the) existence or non-existence of meditation. This teaching does not maintain any attitude attached to hope, fear, affirmation, or negation." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the seventieth chapter, which explains *Meditation and Non-Meditation*.

Chapter 71 - View Beyond Meditation

Then the All-Creating King, Pure Perfect Presence, taught the knowledge of the view beyond meditation.

"Hey! I am the Teacher, the All-Creating King. The three kaya teachers who manifest from me teach various contemplations based upon conceptual characteristics to their disciples who are educated with conceptual qualities.

"Some practitioners (followers of sravakayana) cultivate a contemplation of pacification.

"Some practitioners (followers of pratyekabuddhayana) cultivate a contemplation based upon the profound (factors of interdependent origination).

"Some practitioners (followers of bodhisattvayana) abide in a contemplation of selflessness that unifies calmness and profound insight.

"Some practitioners (followers of kriyatantra) base their practice upon pure characteristics and visualize the attributes of master and servant.

"Some practitioners (followers of upayatantra) abide in contemplation that tries to combine a disconnected (yogatantra) view and (kriyatantra) behavior.

"Some practitioners (followers of yogatantra) cultivate a contemplation (ultimately) based upon the meaning beyond characteristics, but (relatively) they abide in a contemplation with characteristics.

"Some practitioners (followers of mahayoga) cultivate a contemplation based upon their own pure life-streams and use the three aspects (of contemplation) to abide in the principle of the emanation-absorption (of light rays). ॐ

"Some practitioners (followers of anuyoga) cultivate a contemplation based upon the purity of cause and effect and abide in contemplations of light.

"These contemplations involving various characteristics are not taught by the Teacher, the All-Creating King.

"Hey! What I, the All-Creating Teacher, teach is the contemplation that everything is unborn and totally pure. This contemplation does not depend upon meditation or non-meditation.

There is no fixed way in which any phenomenon, however it appears, should remain as an object of meditation. Rather, the meditation (of Pure Perfect Presence) means that phenomena remain in their own condition, beyond efforts.

"Hey! Because this secret teaching beyond meditation is a state beyond words and sounds, it has never been taught in the past by the All-Creating King. It will never be taught in the future by the All-Creating King. It is not being taught in the present by the All-Creating King.

"Hey! The Teacher of teachers, the All-Creating King, teaches this unmistakable principle. Within the definitive Source beyond affirmation and negation, the dispute about meditation or non-meditation is like quarreling in space. Presence never deviates from the directly understood meaning. Knowledge is not substance; it is not non-substance; it is not limitation; it is not the transcendence of limitations. One should not abide in any limited concept of meditation or non-meditation.

"Hey! I, the Teacher of teachers, the All-Creating King, do not point out meditation or non-meditation. Sattvavajra and (future) practitioners who abide in the definitive Source will also abide in this (transcendent state).

"Hey! The teacher of the three times, the All-Creating King, did not teach, is not teaching, and will not teach that the state of unborn Pure Perfect Presence has any specific definition involving names and conventional words. When one directly experiences the meaning of the view beyond meditation, the alternation of meditation and non-meditation is (seen as) a mistaken path. Realizing that supreme knowledge is unborn, supreme practitioners transcend mistake and non-mistake.

"Hey! In agreement with the teaching transmitted by me, the All-Creating King, when a fortunate practitioner, whatever type of person, understands and experiences (primordial enlightenment) beyond meditation and non-meditation, (all phenomena) are the state of the All-Creating King." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-first chapter, which explains that *View and Meditation Are Inseparable*.

Chapter 72 - *Samaya Beyond Preservation*

Then the All-Creating King, Pure Perfect Presence, taught how to abide in just-that-ness beyond preservation.

"(For practitioners who do not perceive) the Teacher of teachers, the All-Creating King, but dualistically distinguish between the preservation and non-preservation (of samayas) while abiding on their paths with conceptual characteristics, (the three kaya teachers) teach the preservation of root and secondary samayas.

"Hey! I, the All-Creator, am primordial just-that-ness. Because just-that-ness transcends object and subject, any practitioner who understands all phenomena in this way does not become involved with concepts about the preservation and non-preservation (of samayas).

"Hey! I am the All-Creator, Pure Perfect Presence, beyond fabrication. I do not teach antidotes or involvement with objects. The samaya of self-originated, self-perfected *rigpa* transcends intentional preservation and cannot be violated. The correct perception of self-originated *rigpa* engages the meaning of the unfabricated Source. Because all phenomena have the same flavor in unborn Mind, my state does not have some limitation named entry or non-entry.

"Hey Sattvavajra! Get familiar with the state. If the secret principle of *rigpa* has not arisen, you will become proficient with and attached to words and meanings and will never meet with the teaching of me, the All-Creator. This supreme principle beyond preservation primordially abides, beyond preservation, at all times. Whatever you preserve becomes a debilitating disease, so that you will never get familiar with the principle of me, the All-Creator.

"Hey! Following is the samaya principle of me, the All-Creator. Attentive non-distraction does not change concrete (phenomena) into wisdom. Practitioners do not produce (wisdom); (everything) already manifests (wisdom). Governing everything with *rigpa*, practitioners directly experience the profound principle beyond preservation and violation. All phenomena, however they appear, are already governed (by *rigpa*) and manifest the self-originated Source. Regarding the phenomena created by the All-

Creating King, (practitioners) should transcend the dualistic distinction between *rigpa* and ignorance.

"Hey! In the same way that I, the Teacher of teachers, the All-Creating King, teach transcendence of the dimension of preservation and non-preservation, you, Sattvavajra, after becoming familiar with this state, should teach to my disciples. If you teach this principle to my disciples, they will get free from their paths of actions and ideas. (They will understand that phenomena are) unborn, and everything will be pacified (naturally). They will be (free) in the Mind of Me, the All-Creating King.

"Hey! I am the All-Creating King, Pure Perfect Presence. Because in me there is nothing to affirm or deny, practitioners should not create a limited attitude about anything. Practitioners should not try to cultivate (contemplations involving fixed characteristics), but should relax the three gates naturally, without fabricating anything.

"(Presence) does not depend upon special dates and times of planets and stars. Do not cultivate (contemplations) of mind; transcend mantras (of voice) and mudras (of body). The state of all-creating Pure Perfect Presence has no divisive boundary between preservation and non-preservation." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-second chapter, which explains the *Unbreakable View, Meditation, (and Samaya)*.

Chapter 73 - *Sacred Activities Beyond Effort*

Then the All-Creating King, Pure Perfect Presence, taught direct understanding beyond actions and struggles.

"Hey! I am the All-Creating King. Because my principle as the All-Creating King transcends the dimension of ideas, there is nothing to cultivate.

"Hey! Presence is the essence of the authentic state. The authentic state cannot be fabricated. Because I am self-originated and transcend all causes and conditions, you should simply relax in the natural state, beyond efforts of the three gates. By using actions and efforts to pursue the state beyond conceptual characteristics, practitioners will never meet with me, the All-Creator.

"Hey! Because the sacred activities of me, the Teacher, the All-Creator, transcend actions, there are no arduous actions to apply. Because Presence has no frame of reference, there is no idea to meditate. Because sacred activities transcend union and separation, simply relax, without distraction.

"Because unborn perceptions and feelings manifest (wisdom), all is accomplished; there are no other (actions) to perform. Hey! I am the Teacher, the All-Creating King. Because the sacred activities of all victorious ones are performed by me, self-originated wisdom is already perfected, without anything being done. The authentic state has never required deliberate actions. You, Sattva, should simply relax, without effort, in the authentic state.

"Whatever experiences and mental events arise in the unfabricated natural state of the victorious ones already abide in the unborn state. If you understand this, all conceptual characteristics of actions and efforts are transcended. Hey Sattvavajra! Simply meditate the natural state. With the view that directly experiences that everything self-liberates in its own state, practitioners naturally relax, without distraction, beyond actions and efforts. Everything is self-originated and already liberated in its own state.

"Hey Sattvavajra! Simply meditate the natural state. Do not contrive anything with your body. Do not discipline your sense organs. Do not give advice with your voice. Do not apply any actions or efforts (to communicate). Relax mind in the realm not moved to fixate upon anything. When you cultivate this sacred

activity beyond actions, all benefits are perfected, without the application of anything.

"Hey! Do not struggle with the three gates to produce natural, effortless great bliss. Do not fabricate or conceive anything. Do not fix mind (upon dualistic concepts). Do not follow conceptual characteristics. Simply relax in self-originated wisdom, the state of bliss. This state of self-originated clear light is the sacred activity of the state of the All-Creating King.

"Hey Sattvavajra! Meditate the natural state. When one continues in the unfabricated natural state, there is no need to assess and no need to correct with antidotes. Simply relax, without fabrication, in the just-that-ness of direct experience.

"Hey! In this essence beyond actions, there is nothing to accomplish by applying efforts with the three gates. When one abides in the knowledge of the All-Creating King, my principle of sacred activity is already self-perfected." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-third chapter, which explains *Abiding in the Natural State Beyond Effort*.

Chapter 74 - *Mandala Beyond Development*

Then the All-Creating King, Pure Perfect Presence, taught how to abide in the Source, beyond union and separation.

"Hey Sattvavajra! Meditate the natural state. I, the Teacher of teachers, the All-Creating King, teach that the Source transcends establishment. I teach that the natural state makes no (distinction between) the principal deity and retinue.

"Hey! The King of *rigpa* governs through luminosity. The principle of the Source beyond struggles and achievements is experienced through the supreme wisdom of direct understanding. This is the mandala of the All-Creating King.

"Hey! I, the Teacher of teachers, the All-Creating King, manifest the mandala of the Source kaya. All phenomena, however they appear and abide, manifest in the unborn realm, dharmadhatu. There is nothing to accept or reject in the Source state manifested by me, the All-Creator.

"Hey! I, the Teacher of teachers, the All-Creating King, establish the Source, the mandala of Voice. All phenomena, however they resound and abide, are established as Voice from unborn space and are unified in the Voice of the incommunicable Source. These sounds are manifested by the All-Creating King.

"Hey! I, the Teacher of teachers, the All-Creating King, manifest the Source, the mandala of *rigpa*. All perceptions of memory and awareness, however they appear, are directly known to be the unborn state of All-Creating (Presence).

"The Body, Voice, and Mind of me, the All-Creator, are the three unfabricated, natural mandalas. Understanding the beginningless, complete state of the one (mandala) beyond construction, one relaxes in the meaning of the self-perfected Source.

"Hey Sattvavajra! Simply meditate the natural state. When one relaxes the three gates to continue in the natural state, the supreme mandala of the self-originated Source, one abides in the state of me, the All-Creator. In the past the All-Creating King realized the (self-)perfected (double) benefit by relaxing in the natural state. In the future the All-Creating King will realize the (double) benefit by relaxing in the unfabricated natural state. In the

present time the All-Creating King abides in the knowledge by relaxing in the natural state.

"Hey Mahasattvavajra! You should simply meditate. To practitioners who participate in my retinue, you should teach effortless relaxation in this natural state of the All-Creating King. This relaxed natural state is not experienced by all beings. Practitioners should transcend dimensions of understanding, relax in equality, and abide in the state of the All-Creating King." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-fourth chapter, which explains *Abiding in the Source State*.

Chapter 75 - Initiation Beyond Bestowal

Then the All-Creating King, Pure Perfect Presence, taught the principle that everything abides in empowering *rigpa*.

"Hey Sattvavajra! Meditate the natural state. Because the King of *Rigpa* governs all as the luminosity (of liberation), there is no dependence upon initiations, with their delightful characteristics. Understanding this, practitioners relax in the natural state beyond concepts.

"Hey! When one directly knows the (primordially) received initiation of the All-Creating King, material phenomena always manifest the unfabricated natural state. Beyond causes and conditions, tranquility is the supreme path. The realm of suchness, relaxation in the primordial base no matter what arises, is the initiation of the direct experience of the All-Creating King, the total method. When all (consciousnesses) continue in the dimension of the natural state, practitioners directly experience the equality of defects and qualities, totally transcending concepts about continuation or non-continuation.

"Hey! This state governed by all-creating *rigpa* cannot be communicated with the voice and transcends frames of reference. It pacifies memories and transcends intellectual fabrication. All-pervading like space, it transcends limitations and partialities.

"Hey Sattvavajra! Meditate just-that-ness which transcends the dimensions of meditation and non-meditation. Go beyond hope and fear that either will arise and continue. Do not try to enter equality. Do not try to cultivate the state (of equality). Do not try to get initiations and siddhi realizations. Do not fabricate anything. Simply abide with respect in the state of the All-Creating King.

"Hey! I, the Teacher, the All-Creating King, am the self-originated Source beyond meditation. Luminous wisdom transcends achievement. The initiation of direct experience dissolves hope and fear. Practitioners who definitively continue in this state are atiyoga practitioners, (who follow) the teaching beyond cause and effect. Regarding this unfabricated wisdom, the All-Creating King, do not teach, 'You should relax like this, using that.' Past buddhas did not teach this. Future buddhas will not teach this. Present time buddhas are not teaching this.

"Hey! When practitioners abide (in ordinary presence) that abandons reflection upon the real condition beyond meditation and conceptualization taught by me, the essence of teachers, the All-Creating King, (they deviate into) the state of samsara.

"Because followers of paths use conceptual characteristics of struggle and meditation to abide in contemplations based upon hope and fear, the transmission of the all-creating state is not recognized.

"Hey! When the Teacher of teachers, the All-Creating King, is directly experienced, both fetters are completely eliminated. When one abides in equality beyond contradictions, my all-creating state is the self-perfected (benefit).

"Hey! Any (practitioners) who eliminate these fetters directly experience this (self-perfected state). There is no involvement (with paths to attain) liberation. There is no grasping for nirvana. The Source state has no attachment to limited frames of reference. There is no meditation of the state. There is no involvement in a dimension (to develop) compassion.

"You, Sattvavajra, should become familiar with the complete (Presence) that is taught by me, the All-Creating King. The realm of *rigpa*, which governs through the recognition of wisdom, is the definitive teaching of the All-Creating King." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-fifth chapter, which explains *Abiding in Rigpa that Governs*.

Chapter 76 - Path Beyond Travel

Then the All-Creating King, Pure Perfect Presence, taught the path of the Source, the state (of Presence).

"Hey Sattvavajra! You should now meditate the state. The path of the non-conceptual Source abides everywhere like infinite space, with nothing excluded. Because there is nothing that is not already unborn (Presence), there is nothing (to reject by practicing) non-meditation. Transcending all concepts and analyses, (Presence) has no frame of reference. Because this dimension of the Source beyond characteristics transcends travel, there is no (gradual) journey. There is no path to travel. There are no levels upon which to train. When one abides in non-conceptual bliss, (all paths) are self-perfected.

"Hey! The path of me, the All-Creating King, where (everything) abides in the one dharmadhatu, cannot be traveled. Because (everything) is integrated with the Source state, nothing moves outside. Because (everything) is united in the one *thigle*, there is no travel elsewhere.

"Hey Sattvavajra! Meditate this state. If you do not meditate the state of non-mediation, and instead for hundreds of eons you meditate numerous characteristics, you will never directly experience the state of me, the All-Creator. There is no need to apply (meditation) with regard to the all-creating state that transcends the numerous characteristics of conceptual dimensions. Nothing higher will be attained (through effort). Followers of yogas, with their characteristic actions, abandon direct experience and do not accomplish (the effortless state) through their activities. It is a childish illusion (that one can clarify) the muddiness in water (by agitating the water).

"Hey Sattvavajra! Correctly meditate the state. Because I, the Teacher, the All-Creating King, am the guide on the path of all victorious ones of the three times, you should correctly follow my path. Past buddhas followed the unborn path. Future buddhas will follow the unborn path. Present buddhas abide in this unborn state. Thus, the All-Creating King is the path of all (buddhas).

"Hey! Practitioners who enter and meditate this unborn path immediately abide on the level of the victorious (goal). Because

there is no attachment to knowledge and no grasping at limitations and partialities, practitioners transcend (concepts of) involvement and non-involvement with this Source-path.

"Hey! You should explain this state of the All-Creating King to practitioners with capacity to instantly follow (the unborn path). You should teach that there is no (path) to follow or (contemplation) to cultivate other than attending to and becoming familiar with the prana energies of direct experience.

"Hey! I, the Teacher, the All-Creator, Pure Perfect Presence, create all phenomena in Pure Perfect Presence. Because Presence Itself creates the unborn path, the path to unborn bliss is not followed (using effort). Confident, victorious heirs, with capacity (to understand the) supreme (state), will become familiar with this path of me, the All-Creator. Directly experiencing the Source state, they will not search or travel. They will undoubtedly be in the state of the All-Creating King." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-sixth chapter, which explains *Abiding in the Source Path*.

Chapter 77 - *Level Beyond Training*

Then the All-Creating King, Pure Perfect Presence, taught that the state involves no training (on levels).

"Hey Sattvavajra! Meditate the state of direct experience. What I, the Teacher of teachers, the All-Creating King, teach at the unimaginable, definitive time is named 'the level of the direct experience of the Source.' And whatever teachings (are taught) when (the three kaya teachers teach gradual vehicles involving effort to attain definitive bliss are named 'the level of cultivation.'

"(Those who follow these) other (paths), struggling (to attain higher realms, abide on the level named) 'the level of obscuring the Source of the three realms of samsara.' The term 'level' refers to different abodes. Any abiding anywhere is named a 'level.'

"Hey! Although the teachers of the three kayas explain itemized lists of levels, the level of the All-Creating King has no stages. Nevertheless, the three kaya teachers teach to their retinues that there exist different levels and stages of levels.

"Hey! So that practitioners may understand the method and the Source, I, the Teacher of teachers, the All-Creating King, teach that in the essence of unborn equality there is no distinction between obscurations and spiritual levels.

"Because the essence of me, the All-Creating King, does not manifest in the three times when (some path) is followed, there is nothing to fixate upon. The transmission of the state of the All-Creating King is to not maintain some limitation and to not struggle in some dimension of conceptual characteristics.

"Hey! The state of me, the All-Creating King, cannot be discovered through words and syllables. It cannot be established through language and logic. It is unborn and unceasing, and does not increase or decrease. It has no characteristics and is not some non-identifiable essence.

"Hey! Because I, the Teacher of teachers, the All-Creating King, have empowered all phenomena, however they appear, in the unborn nature, when this (Presence) is directly experienced, everything returns back into this realm.

"In the same way that you, Sattvavajra, understand through the empowering energy of me, the All-Creating King, future

practitioners who have confidence in this transmission of the All-Creator will be empowered in the (understanding) that material phenomena are unborn.

"The (supreme) upadesha teaching is to use undistracted attentiveness to embrace this Source beyond meditation.

"This All-Creating King, Pure Perfect Presence, cannot be (understood) through explanations or verses. (Presence) cannot be meditated or not meditated. (Presence) transcends all heart mantras and mudras.

"Hey! The level taught by me, the All-Creating King, depends upon this wholeness without rejection or acceptance. All-pervading without limitations or partialities, it transcends big and small. Abiding as dharmadhatu, it transcends understanding and not understanding.

"Therefore, you, Sattvavajra, should completely abide on this level where (all) is instantaneously (perfected)." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-seventh chapter, which explains the *Ultimate Level Beyond Training*.

Chapter 78 - *Behavior Beyond Acceptance and Rejection*

Then the All-Creating King, Pure Perfect Presence, taught the principle of equality beyond acceptance and rejection.

"Hey! Regarding the principle of natural, unfabricated abiding in the unborn essence of Pure Perfect Presence, the Teacher of teachers, the All-Creating King, does not teach the existence (of a duality of) acceptance and rejection. Although the unborn essence transcends affirmation and negation, (provisional) meanings involving acceptance, rejection, affirmation, and negation are taught (by the three kaya teachers). But practitioners who follow the essential meaning are taught the essential state beyond affirmation and negation. These (practitioners), beyond all ideas involving any (paths), are taught the direct experience beyond acceptance and rejection.

"Hey Sattvavajra! Meditate the Source state. I, the Source of the unmistakable state, transcend dimensions fabricated through acceptance, rejection, and concepts. When you become familiar with supreme, natural bliss, you will directly experience the all-creating state, the Source in which everything abides. I do not teach (a duality of) acceptance and rejection within the Source state. I do not teach that phenomena arise and cease (in Presence). I do not teach that there are good, evil, pure, and impure phenomena (in Presence). I teach the transcendence of dimensions involved with the ideas of conceptual analyses.

"Hey Sattvavajra! Definitely meditate now. (Mind that) meditates and the object meditated (are identical) in the essence of unfabricated, all-creating Presence that transcends the conceptual dimensions of meditation and non-meditation.

"Hey! I, the All-Creating King, Pure Perfect Presence, do not teach to those who assemble as my retinue some real condition involved with acceptance and rejection. I do not teach that the one (real condition) has separate, dualistic phenomena. You should not ponder conceptual analyses about (the one real condition that) transcends concepts and analyses. You should not try to fabricate the unfabricated natural state. Abandoning (intentional) activities, you should relax naturally, beyond concepts about whatever appears as the real condition, and liberation will clearly manifest.

"Hey Mahasattvavajra! Meditate now. Because the real condition beyond acceptance and rejection, Pure Perfect (Presence), abides like space, there is nothing to fabricate using body and mind. There is nothing to meditate about what transcends attachment to conceptions and perceptions. (As you become familiar) with the space-like state in which all concepts are not troubling and are completely pacified, do not try to enter some objective dimension. The intended state transcends objectification and involvement.

"Hey Sattvavajra! Correctly meditate now. Do not think about sense objects. Do not try to concentrate mind. Do not rely upon antidotes. Do not train the continuum of body and mind. Without modifying body and mind, directly experience the Source state.

"Hey! Because the activities of me, the All-Creating King, are relaxed beyond effort, all benefits are complete. Because (all phenomena) are unified in the Source state, there is nothing to accept or reject. When hope and fear are completely discontinued, nirvana is not cultivated. When one experiences the specific activities of me, the All-Creator, (all phenomena) of the three times are equal in the unborn state. The state totally transcends words such as 'entry' and 'non-entry.' The (activities of me) are taught to be beyond acceptance and rejection." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-eighth chapter, which explains *Equality Beyond Acceptance and Rejection*.

Chapter 79 - *Wisdom Beyond Obscuration*

Then the All-Creating King, Pure Perfect Presence, taught the principle that the realm of the self-originated Source transcends the removal of obscurations.

"Hey! The Teacher of teachers, the All-Creating King, teaches the principle that the Source transcends obscurations. All phenomena, however they appear, always have the same (taste) in unborn dharmadhatu. Thus obscuration and non-obscurations cannot be distinguished in the unborn Source, the essence of Mind.

"Hey Sattvavajra! Correctly meditate now. The desire to reject obscuration and accept non-obscurations in the one unborn dharmadhatu contradicts the supreme Source state.

"All-Creating Pure Perfect Presence teaches that when the unborn is meditated, what arises is the clear (light) in the Source. Because everything abides in the space-like state beyond conceptual analyses, obscuration and non-obscurations abide in Pure Perfect Presence.

"Hey! The All-Creating King teaches to his retinue that 'wisdom' means the state of clear (light) beyond obscuration and that 'self-originated' means abiding as the Source beyond causes and conditions. This direct experience is the state beyond affirmation and negation.

"Hey! Thus Sattvavajra you should meditate now. Because self-originated wisdom transcends all frames of reference, do not postulate frames of reference (based upon) concepts. You should not try to maintain (outer or inner) awareness in relation to (the essence that) transcends perceived objects. Because substance is the clear (light) in the Source, do not meditate. Because aspects (of nirvana and samsara) are the clear (light) in the Source, transcend hope (for nirvana) and fear (of samsara).

"Hey! The Teacher of teachers, the All-Creating King, teaches to his retinue the unfabricated state. Whatever appears is definitively understood to be the unfabricated Source, the root of all phenomena. When the Source, the essence, the one state, is directly experienced, the essences of everything are united in the All-Creating state.

"Thus, when you know my all-creating state, you also know the unimaginable real condition (of all phenomena). When you become familiar with my all-creating state, you also become familiar with and abide in the state of everything.

"Hey Sattvavajra! Correctly meditate now. No phenomenon, however it appears or resounds, is ever anything other than this one state of knowledge and experience of the Source. The nature that visibly manifests from the Source is directly experienced as the unborn state. When you never move away from the manifested state, hopes and fears are liberated.

"Hey Sattvavajra! Correctly meditate now. However phenomena appear is the revelation of the All-Creating King. You should not contradict the transmission of this method.

"Those who follow me, the All-Creator, as my spiritual heirs directly experience that everything is the unborn state. The Source, the essence, manifests beyond conceptual analyses that imagine samsara and nirvana." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-ninth chapter, which explains *Non-Obscuration*.

Chapter 80 - *Self-Perfection Beyond Hope and Fear*

Then the All-Creating King, Pure Perfect Presence, taught the principle of self-perfection beyond hope and fear.

"Hey Sattvavajra! Correctly meditate now. I, the Teacher, the All-Creating King, teach that all phenomena, however they appear, are the essence of unborn Presence.

"Hey! Because the essence of Presence is self-perfected, a duality of attainment and non-attainment is not taught. Presence has no concept of a duality of pleasure and suffering. (Presence) transcends hope for nirvana and fear of samsara. Because the essence of self-perfected Presence manifests everywhere, (Presence) cannot be defined as emptiness that does not appear. Because (Presence) transcends conceptual analyses involving some essential base or root, (Presence) is not attached to the limitations of some stability that is considered to truly exist.

"Hey Sattvavajra! Correctly meditate now. Because the self-perfected Source beyond conceptual analyses does not conceive some state of attainment or non-attainment, you should not maintain this idea.

"Hey! When practitioners are attached to and do not disengage from limiting positions about self-perfection, the Source beyond actions and efforts, they are like children arguing about the sky, and they never experience my all-creating essence. Because they have not transcended anxious attitudes of hope and fear, they hope to depart from (samsara) by overcoming some (obscurations) with some (antidotes). How could these practitioners who (deviate from the state) beyond limitations and are attached to conceptual limitations connect with the state of the self-perfected Source?

"Hey Sattvavajra! Correctly meditate now. Do not consider that the manifestations of the unborn pure state, these appearances, exist concretely. Do not (use emptiness) to undermine (appearances). Because appearances are already liberated in the unborn state, liberation means the direct experience of the natural state, without cultivation of emptiness.

"Hey! Because I, the Teacher of teachers, the All-Creating King, teach that all phenomena, however they appear, are unborn

and completely pure, you should directly experience how (all phenomena) are the unborn state.

"Hey! Although (followers of) the three kaya teachers who manifest from me all discuss unborn Presence Itself and also argue about some non-existent object, they do not now directly experience the unborn state.

"Thus, when you understand this transmission of the All-Creating King, you should abide in the state without being distracted. Do not follow (a path) involving effort. Do not purify mind with antidotes. Do not fix (mind) upon any object. Do not bind mind with attentiveness. Because whatever manifests is this (natural state), you should (simply) continue in my all-creating state.

"Hey! The Teacher of Teachers, the All-Creating King, transmits to the retinue of unfabricated Presence. Practitioners who directly experience that everything is unborn should not apply effort with the Ten Natures.

"When the essence of all-creating Pure Perfect Presence is understood, there is nothing to reject, because dualism is not perceived. Practitioners who abide in the state governed by direct experience have already perfected the state of the All-Creating King." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the eightieth chapter, which explains *Self-Perfection Beyond Hope and Fear*.

Chapter 81 - *Keys to the Meaning*

Then Sattvavajra made the following request of the All-Creating King, Pure Perfect Presence. "Hey! Teacher of teachers, All-Creating King. All phenomena, however they appear, are created by you. All phenomena of the sacred teachings are established by you. Because the sacred essence is taught by you, if your essence is understood, then all phenomena will be understood. Thus, because our assembly does not clearly understand the essence of your all-creating state, I request that you please explain the essential meaning." Thus he requested.

Then the All-Creating King, Pure Perfect Presence, taught this summary of the concise teachings of the tantra.

"Hey Sattvavajra! Be diligent and correct. You should be diligent about correctly explaining the meaning of the concise teachings that I, the Teacher of teachers, the All-Creating King, gave to the retinue.

"Hey! I will explain three aspects of the nature of this tantra about my essence, the one unborn state. The stages of the three types of instruction--root tantra, subsequent tantra, and post-subsequent tantra--completely explain the meaning of the text.

"Hey! To establish understanding of the meaning of all existent phenomena, you, Sattvavajra, should be correct and diligent in your study of my essence, using the essential teachings in the fifty-seven chapters of the root tantra.

"Hey! Fifty-seven chapters explain my essence: there are ten teachings about direct manifestation, ten teachings about unmistakable definitiveness, ten teachings about transcendence of cause and effect, ten teachings about effortless perfection, and ten teachings about establishing knowledge; five teachings explaining the specific purpose (of each of these ten bring the total to) fifty-five (teachings); one (additional teaching) explains the basis (for classification); and one (teaching) gives advice.

"Hey! The Teacher of teachers, the All-Creating King, explains the ten teachings about direct manifestation in chapters one, ten, two, eleven, three, twenty, fifteen, twenty-five, twenty-one, and six. Chapter sixteen explains that, when these teachings are given,

the intention is that practitioners experience the directly manifest (real condition).

"Hey! The Teacher of teachers, the All-Creating King, explains the ten teachings about unmistakable definitiveness in chapters four, thirty-three, thirteen, twelve, five, thirty-two, thirty-six, thirty-four, twenty-nine, and seventeen. Chapter fifty-five explains that the intention (in giving these) definitive teachings is to develop confidence.

"Hey! The Teacher of teachers, the All-Creating King, explains the ten teachings about the transcendence of cause and effect in chapters forty-one, fourteen, thirty-eight, nine, thirty-five, nineteen, eighteen, eight, forty, and fifty-two. Chapter seven definitively explains that, because (Presence) Itself transcends cause and effect, struggle and practice are not necessary.

"Hey! The Teacher of teachers, the All-Creating King, explains the ten teachings about effortless perfection in chapters twenty-two, thirty, twenty-four, twenty-eight, twenty-seven, thirty-one, twenty-three, twenty-six, and forty-four. Chapter fifty-six explains that the intention (in giving these) definitive teachings is to develop confidence. Chapter forty-three explains the purpose of these (ten teachings), (that practitioners understand) that everything is naturally perfected, beyond creation.

"Hey! The Teacher of teachers, the All-Creating King, explains the ten teachings about establishment in chapters forty-eight, thirty-nine, forty-five, thirty-seven, forty-six, forty-seven, forty-nine, fifty-one, fifty, and fifty-three. Chapter forty-two explains the intention (of these ten teachings), that (practitioners understand that Presence Itself) is already established, was not fabricated (in the past), and will not be fabricated (in the future).

"Chapter fifty-four explains the base (meaning) of the root (tantra). Chapter fifty-seven entrusts and gives advice. It is very important to study these (teachings of) the root tantra.

"Hey! I, the Teacher of teachers, the All-Creating King, explain how to establish knowledge through reflection.

"The ten concise teachings (subsequent to the root tantra) explain how to understand (through reflection) the topics of the Ten Natures taught the root tantra.

"Hey! The Teacher of teachers, the All-Creating King, teaches how to become free through meditation. Communicating knowledge of the Ten Natures, I teach that these (Ten Natures) are already unified in the unborn state. I explain in a concentrated way the ten concise teachings about meditation, that (no phenomenon) ever moves outside the state of unborn knowledge.

"(All vehicles) emanate from this state and are unified in this state. I use this *lung* teaching that is the root and ultimate commentary on all (teachings) to point out the meaning of the name ('All-Creating King') to those who will become spiritual heirs of me, the All-Creator, so that they understand this unborn (Source).

"Hey! You, Sattvavajra, should thoroughly and correctly (understand) this tantra of the All-Creating King that unifies (all) teachings about Pure Perfect Presence, the root of (all) vehicles. When you, Sattvavajra, correctly understand, you will become the All-Creating King, the victorious (Teacher) of victorious ones.

"Sattvavajra, you should teach the meaning to the retinues of me, the All-Creator. You should teach about unborn Pure Perfect Presence. You should teach that samsara and nirvana have the same (taste) in space. You should teach that causes and effects are simultaneously perfected." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the eighty-first chapter, which explains the *Keys to the Meaning*.

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Chapter 82 - *Subsequent Praise*

Then with respect Sattvavajra praised the All-Creating King, Pure Perfect Presence.

"Hey! You are the Teacher of teachers, the All-Creating King, the dharmadhatu essence of victorious ones of the three times, and the unlimited, compassionate energies that never forsake samsara. I pay homage to you, the Teacher, the All-Creating King.

"Hey! You are the Teacher of teachers, the All-Creating King. Past buddhas were created by you. Future and current buddhas are produced and created (by you). I pay homage to you, the Teacher, the All-Creating King.

"Hey! You are the Teacher of teachers, the All-Creating King. The three realms and three worlds are created by you, the originator. I pay homage to you, the All-Creating (King) who creates the five self-originated (aggregates), the five ornamental causes, and the five wisdoms.

"Hey! You are the Teacher of teachers, the All-Creating King. The three teachers of the three kayas are created by you. Because everything of Body, Voice, and Mind is created by you, I pay homage to you, the Teacher, the All-Creating King.

"Hey! You are the Teacher of teachers, the All-Creating King. The places where the three kayas abide are created by you. The first retinues (of these teachers) and the compiler (of the teachings) manifest from your state. I pay homage to you, the Teacher, the All-Creating King.

"Hey! You are the Teacher of teachers, the All-Creating King. The assembled retinues are definitely created by you. The three teachings are definitely created by you. I pay homage and bow down to the state of the King who creates all.

"Hey! You are the Teacher of teachers, the All-Creating King. Your teachings, with the three (subdivisions of this tantra) which provide understanding of unconditioned prajña, illuminate the dark mandalas of retinues. I pay homage and bow to the state of the All-Creating King.

"Hey! You are the Teacher of teachers, the All-Creating King. Because your state is the root that manifests and comprises

(everything) within the unique Mind of the state, self-originated wisdom, I pay homage and bow to you, the Source of phenomena.

"Hey! You are the Teacher of teachers, the All-Creating King. After eliminating the path of ignorance, you totally spread the light of wisdom. I bow to you, the Teacher, the All-Creating King.

"Hey! All phenomena, however they appear, are the self-originated state that transcends all causes and conditions. The unfabricated Source, shining naturally, is the state of the King who creates all phenomena, self-originated wisdom. However analyzed, the state has no periphery or center.

"Because the birthplace of everything transcends the dimension of ideas and is beyond origination, cessation, and involvement with objects, (all ideas) are completely pacified.

"Because any practitioners with confidence who enter (dharmakaya) and perceive (through prajña) have no conceptual framework of inferior and superior about this (dharmakaya), they emerge from the hole (of samsara) and abide in effortless bliss.

"(Practitioners who understand) how the All-Creating King, the root of phenomena, abides transcend all struggles and achievements." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the eighty-second chapter, about *Subsequent Praise*.

Chapter 83 - *Qualified Disciples*

Then with complete devotion Sattvavajra made this request of the All-Creating King, Pure Perfect Presence.

"Hey! Teacher of teachers, All-Creating King. The *Tantra of the All-Creating King*, the root of dharma teachings, the conclusive teaching, communicates how all phenomena, however they appear or resound, are the one self-originated wisdom. I ask that you please explain to which future practitioners (the tantra) may be appropriately transmitted and taught." Thus he requested.

Then the All-Creating King, Pure Perfect Presence, taught this principle about transmitting (the dzogchen teaching) to practitioners with capacity.

"Hey Sattvavajra! Listen well now. I, the Teacher of teachers, the All-Creating King, am the Source state that created, is creating, and will create all phenomena, however they are seen or heard. I am the Pure Perfect cause, the Source beyond all grounds and roots. (I give) this conclusive teaching about the direct manifestation of the state.

"(Qualified candidates) have faith, samayas, great diligence, compassion, self-joy, (transcendence of) sorrow, and an unchanging attitude. They are not attached to body, children, spouse, servants, or wealth. They are generous, trusting, and joyful. Because these are the signs of someone who is trustworthy and committed, the (master) who possesses the essential meaning should give (this teaching to such candidates). (Qualified candidates) abandon fame, transcend arrogance, totally give body and life for the master and teaching, and do not disobey instructions. To (candidates) who have these signs, (the master) should transmit the teaching of unborn (Presence), the meaning (of wisdom), and the Source (of all teachings).

"When someone properly makes the promise, 'If I receive the essential teaching, there is no reason why I should be conditioned by worldly characteristics, and so, if I receive them, I will practice despite difficulties,' you should give the (dzogchen) teaching.

"To a disciple who promises, 'While my body and life are connected, I will act according to your advice for as long as you, the

master, and I are alive,' you should give the *(Tantra of the) All-Creating King*, the essence of teaching,

"To summarize, because (candidates) should offer even body and life, without question (candidates should offer) possessions, house, land, and animals. Even if (these gifts) are not needed by the master, the master should accept, and offer them to the three jewels.

"Hey! I, the Teacher of teachers, the All-Creating King, explain (the characteristics of) practitioners who are misguided, unsuitable candidates: They enjoy worldly phenomena, (such as) fame. They are proud and do not properly honor (the teaching and guru). They turn away from (the teaching and guru) and are small-minded. They are careless and attached to possessions, and have no trust (in the guru and vajra siblings). They desire powerful practice experiences despite their capacity. They increase (negativities) for the entire teaching. They affirm, deny, and act in ways that do not correspond (to the teachings and guru). They often have malicious thoughts about self and other. They do not cultivate (the essential meaning).

"(Dzogchen teaching) should be kept totally secret from and should not be taught to these (unqualified candidates).

"First, (the master) should check (whether the candidate has) signs and faith, is respectful, and (offers) jewels, treasures, and clothing.

"(Masters) should not teach the (vehicle of the) All-Creating King to (candidates) who are attached, proud, worldly, and fickle.

"Although the innermost meaning has nothing to accept or reject, if (the master) teaches these (unsuitable candidates), both (master and disciple) will be obstructed by spirits and demons. Dakinis who have attained siddhis will overpower (both master and disciple) with fears and untimely death. As the result of affirmation and negation, the vehicle of the essence could disappear. Therefore, these evil-minded practitioners should be abandoned.

"In order to know that the mind (of the disciple) has transcended attachment to worldly phenomena, the master should accept (the disciple's offering of) body and possessions. To those (disciples) who have the ability (to give body and possessions), you

should transmit this (tantra of the) All-Creating King that teaches the essential meaning." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the eighty-third chapter, which explains *To Whom the Teaching Is Transmitted*.

Chapter 84 - *Different Names*

Then with devotion and radiance Sattvavajra came before the All-Creating King, Pure Perfect Presence, and made this request: "Hey, Teacher of teachers All-Creating King! Please explain to us the different names for this concise teaching from the one state of Mind, self-originated wisdom, which instantly liberates practitioners with capacity." Thus he requested.

Then the All-Creating King, Pure Perfect Presence, explained the different types of names (for this tantra).

"Hey! I, the Teacher of teachers, the All-Creating King, explain different names (for this tantra). All phenomena, however they appear, were entirely created by me, are being created by me, and will be created by me. Because my state is already self-perfected, with nothing else to be created, there is the name 'All-Creating King.'

"Hey! Because I, the Source, have the great qualifications of stainlessness and effortless self-perfection, with nothing to pursue or achieve, there is the definitive name 'Pure Perfect Presence.'

"Hey! Not dependent upon causes and conditions, the Source beyond pursuit, the primordial, perfected real condition, is never obscured and impartially illuminates everything. Thus there is the name 'self-originated wisdom.'

"Hey! Because all phenomena, however they appear, manifest completely in the unfabricated natural state, separation into dualistic limitations and partialities does not make sense. Thus there is the name 'mirror of the teachings,' the commentary on the precepts (of all teachings).

"Hey! Because the authentic, unfabricated, natural Source unifies everything that manifests and assembles as samsara and nirvana, there is complete liberation from the limiting considerations of acceptance and rejection. Thus there is the name 'vehicle of the essential meaning.'

"Hey! Because victorious ones of the past, present, and future cannot understand until they experience this unborn state, the unfabricated *thigle* that transcends dualism, there is the name 'mirror of views.'

"Hey! I, the unfabricated, natural Source, completely transcend meanings that affirm or negate. Because victorious ones of the three times manifest from me, there is the name 'mother of the victorious ones.'

"Hey! Because, without any effort, the unfabricated, unborn All-Creating King has the full and complete qualities, (the goal) transcends pursuit and achievement. Thus there is the name 'king of tantras.'

"Hey! When mind unmistakably remains in the unfabricated state, one transcends affirmation and negation within the Source state. Because (this vehicle) displays anything as the state without contradictory (opposites), there is the name 'transmission of the unfabricated state.'

"Hey! The teaching transmitted by the Teacher of teachers, the All-Creating King, is the state endowed with unborn Pure Perfect Presence. Because (the tantra) emphasizes the main point that everything has the same non-dual taste in the Source, there is the name 'the conclusion of all (teachings).'

"Hey! (The text) removes the darkness of ignorance and spreads the lights of wisdom.

"(Practitioners) dissolve the ocean of suffering and become familiar with the innermost meaning.

"Hey! When I remove blind ignorance and visibly manifest unborn Pure Perfect Presence, without doing anything qualified practitioners with the eye (of wisdom) are liberated in the essence.

"When practitioners have transmission of the essential teaching, this dzogchen scripture, the innermost essence of vehicles, they abide in the blissful essence and clearly realize (the state). Without effort, they continue in the unfabricated, unchanging state.

"Hey! I am the Teacher, the All-Creating King. The immeasurably (profound) root of vehicles, the Source of teachings, is not taught by the three kaya teachers. This tantra of Presence that explains the unborn state was not taught by previous victorious ones of the three times. It will not be taught in the future, and it is not taught now.

"The All-Creating King, beyond transformation and change, taught (atiyoga) in the past, will teach it in the future, and is teaching it in the present.

"So that qualified practitioners receive this definitive teaching, the instruction on effortless liberation, the concise direct transmission, and definitively perceive the essence that is not spread (to those without capacity) and that never fades (for those with capacity), (the tantra of) the All-Creating King is entrusted to you." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the eighty-fourth chapter, which explains *Different Names*.

Colophon

The All-Creating King, Pure Perfect Presence, (is the) tantra with the space-like view beyond center and periphery. The essence of space, the supreme meaning, is completely explained with the eighty-four (chapters) of this secret, supreme, conclusive teaching. The Indian scholar, Lord Palgi Senge, and the monk Vairochana translated, edited, and arranged (the text).

Virtue! Virtue! Virtue!

Part II - Commentary

General Outline of the Commentary

The main subject matter of the *Kunjed Gyalpo* Tantra has three subdivisions:

- 4) Prajña Through Study (chapters 1-57, volumes 1, 2, 3 and 4)
- 5) Prajña Through Reflection (chapters 58-69, volume 5)
- 6) Prajña Through Meditation (chapters 70-84, volume 6)

Prajña Through Meditation

The third general section⁸ (of this commentary on the *Kunjed Gyalpo*) is the concluding instructions on prajña that arises through meditation (upon the teachings, chapters 1-69). It has three subdivisions:

- 1) unfabricated natural relaxation in the state, beyond cultivation of the Ten Natures⁹ (chapters 70-80, p39);
- 2) different aspects of the words and meanings of the tantra (chapters 81-82, p186);
- 3) and who may follow (the tantra) and different types of names (chapter 83-84, p217).

⁸ The three general sections of the commentary on the *Kunjed Gyalpo* tantra are prajña through study (chapters 1-57); prajña through reflection (chapters 58-69); and prajña through meditation (chapters 70-84).

⁹ The Ten Natures are ten special aspects of tantra. Dzogchen teachings explain the Ten Absences of the Ten Natures. There are two lists of the Ten Natures in our text. The first list is presented in chapter 9: view and meditation, samayas, sacred activities, wisdom, levels, paths, subtle phenomena, tantra connection, *lung* teachings, and upadesha instructions. The second list is presented as separate chapters in our text: view and meditation in chapters 59, 70, and 71, samayas in 60 and 72, sacred activities in 61 and 73, mandalas in 62 and 74, initiations in 63 and 75, paths in 64 and 76, spiritual levels in 65 and 77, behavior in 66 and 78, wisdom in 67 and 79, and fruit in 68 and 80. Practitioners often mistakenly use these ten considerations to block the possibility to become familiar with the dzogchen master's three-fold transmission: oral, symbolic, and direct.

Beyond the Ten Natures

The first subdivision (of prajña through meditation) is the explanation of unfabricated, natural relaxation in the state, beyond cultivation of the Ten Natures. It has two subdivisions:

- 1) the brief explanation about the meditation of total unfabricated, natural relaxation, using the principle of the setting for the teaching as the meditation topic (chapter 70, p39);
- 2) and the extensive explanation about the non-dual meaning of the Ten Natures, which is also the meaning of the setting for the teaching (chapters 71-80, p53).

Brief Explanation - Setting for the Teaching

Chapter 70 - *Meditation and Non-Meditation*

The first subdivision is the brief explanation about the meditation of total unfabricated, natural relaxation, using the principle of the setting for the teaching as the meditation topic. It has two subdivisions:

- 1) the basic situation of the setting for the teaching (p39);
- 2) and the initiation of the discussion (p41).

Setting for the Teaching

The first subdivision is the basic situation of the setting for the teaching. [1138] It has two subdivisions:

- 1) the explanation of natural contemplation in the original state, the ultimate principle that displays the real condition of the Five Perfections¹⁰ (p40);
- 2) and the explanation of how Sattvavajra totally relaxed in the non-dual state (p40).

¹⁰ The commentator explains the details of the setting for the teaching--the basic situation, the Five Perfections--in chapters 1, 2, 3, and 4 of our text. The Five Perfections are the specific teacher (All-Creating King), the main subject matter or teaching (dzogchen transmission), the assembly of disciples or retinues (principally, Sattvavajra), the place, and the time.

Natural Contemplation of the Five Perfections

The first subdivision is natural contemplation in the original state, the ultimate principle that displays the real condition of the Five Perfections.

(r) Then the All-Creating King, Pure Perfect Presence, perceiving and recognizing that all phenomena are unborn and equal, remained without speaking.

After completing the instructions on prajña that arises through reflection upon the meaning, the second general section of the tantra (chapters fifty-eight to sixty-nine), **then the All-Creating King, Pure Perfect Presence, perceived and recognized that all phenomena** displayed as the Five Perfections **are** the one **unborn, great, equal** essence of Pure Perfect Presence. **Without speaking** any words about concepts, he **remained** in the state in which all concepts dissolve into space.

Sattvavajra Relaxes in the Non-Dual State

The second subdivision is the explanation of how Sattvavajra totally relaxed in the non-dual state.

(r) At that time, Sattvavajra understood in the same way as the Teacher. Sattvavajra understood that all phenomena are unborn, and remained without saying anything.

At that time Sattvavajra himself, the lord of the retinue that is not different from the state of the teacher, **understood in the same way as the All-Creating King, the Teacher**, self-originated wisdom, the base, or how to pacify concepts in space. [1139] Understanding that all phenomena of dualistic vision are the unborn real condition, totally transcendent non-duality, Sattvavajra did **not speak any** words involving the intellectual analyses of conceptual mind, but simply **remained** in the natural, unfabricated realm of non-conceptual self-luminosity.

Initiation of the Discussion

The second subdivision is the initiation of the discussion. It has three subdivisions:

- 1) how the great assembly invoked Sattvavajra (p41);
- 2) how Sattvavajra twice asked the Teacher about words and meanings (p42);
- 3) and how the Teacher replied (p45).

The Assembly Invokes Sattvavajra

The first subdivision is how the great assembly invoked Sattvavajra.

(r) Then the great assembly, who had come from the ten directions and sat down, understood this situation, and they invoked Sattvavajra with correctness and a sublime, definitive attitude. The assembly invoked with these words: "Emaho. Mahasattvavajra. In order to benefit us, when the time is right will you, Mahasattvavajra, please ask the Teacher how we should meditate the meaning to be understood? (Please ask) when the best time has arrived."

Then the great assembly, who had come from the ten directions and sat down together as the retinue of the All-Creating King, the Teacher, understood this situation, that both the Teacher and Sattvavajra were relaxed in the self-arising state of the direct knowledge that all phenomena are unborn and transcend thought and speech. [1140] With respectful bodies the assembly **invoked Sattvavajra**, the victorious heir, **with these direct words**. They **invoked with the correctness** of respectful voices; they **invoked with the sublime, definitive attitude** of respectful minds. What did they say? They used the marvelous sacred syllables **emaho** to summon the unimaginable qualities of the three secret places¹¹ of

¹¹ The three secret places are the center of the head, with OM symbolizing primordial Body, the center of the throat, with AH symbolizing primordial Voice, and the center of the chest, with HUM symbolizing primordial Mind.

Sattvavajra, the victorious heir. "E" means from the unborn dharmadhatu realm; "ma" means the unceasing *tsal* energy manifestations of *dang* energies; and "ho" means the unceasingly arising *rol-tsal* energies of *thugje* energies.¹² **In order to benefit us, the retinue assembled together in front of the Teacher, the All-Creating King. (They made this request:) when the time is right will you, Mahasattvavajra, please ask the All-Creating Teacher about how we should meditate this meaning to be understood, the principle of how to understand all phenomena, which the All-Creating Teacher thoroughly taught us earlier, in the section subsequent to the root tantra?**¹³ [1141] **(Please ask) when the best time has arrived.** Again and again they earnestly made their invocation. Thus Sattvavajra understood that he should ask the Teacher, the All-Creating King, (to teach) this section which follows the section subsequent to the root tantra.¹⁴

Sattvavajra Asks the Teacher Twice

The second subdivision explains how Sattvavajra twice asked the Teacher about words and meanings. It has two subdivisions:

- 1) Sattvavajra asked about meanings but the Teacher remained in the state beyond communication (p43);
- 2) and Sattvavajra asked the Teacher about the way to concretely meditate the meaning of the Perfections (p44).

¹² *Thugje* is the all-pervading, compassionate energy of primordial enlightenment with nothing to do. It comprises *tsal*, *rolpa* and *dang* energies. *Tsal* energies are more related to outer, objective, shared, material nirmanakaya dimensions. *Rolpa* energies are more related to inner, subjective, unshared, immaterial sambhogakaya dimensions. *Dang* energies are more related to naked dharmakaya beyond dualistic considerations.

¹³ The root tantra of the *Kunjed Gyalpo* is contained in chapters 1-57, which discuss *prajña* through study. "The section subsequent to the root tantra" refers to chapters 58-69, which discuss *prajña* through reflection.

¹⁴ "The section which follows the section subsequent to the root tantra" refers to this section, chapters 70-84, which discuss *prajña* through meditation.

Sattvavajra Asks but the Teacher Does Not Reply

The first subdivision explains how Sattvavajra asked about meanings but the Teacher remained in the state beyond communication.

(r) Radiating joy about this principle (of unborn phenomena) and glowing with brightness and respect, Sattvavajra rose from his seat and spoke these words before the Teacher: "Hey Teacher of teachers, All-Creating King! We are sitting down as your retinue. What is the meaning of what I was asked? We ask that you explain the principle that you set forth." After this request was made, the All-Creating King, Pure Perfect Presence, continued to relax, without saying anything.

After hearing this invocation from the retinue, **Sattvavajra** was very happy **about this principle** (that all phenomena are unborn and equal) and he was **radiating joy**. His body was clearly **glowing with the demeanor of total brightness¹⁵ and respect** for the Teacher, the All-Creating King. He **rose from his seat and spoke these words before the Teacher**, requesting the profound, ultimate meaning: [1142] **"Hey Teacher of Teachers, dharmakaya, All-Creating King! We have all assembled and are sitting down together in front of you as your retinue. Because we do not understand the meaning of the profound principle that you set forth to be understood by us, and so that we may know how you, the Teacher, understand this principle, we ask that you, the Teacher, please explain the principle that you set forth for us. After this request was made, Pure Perfect Presence, the Teacher, the All-Creating King, did not abide in any conceptual limitations about the ultimate, original real condition, self-originated wisdom, the essential principle requested by Sattvavajra. Instead, to point out the state beyond speech, thought, and communication, he answered with the principle of relaxing in the incommunicable realm without saying words of any kind. [1143]**

¹⁵ Some editions of the *Kunjed Gyalpo* have "confidence" instead of "brightness."

Sattvavajra Asks the Teacher How to Meditate

The second subdivision explains how Sattvavajra asked the Teacher about the way to concretely meditate the meaning of the Perfections.

(r) **Sattvavajra spoke these words: "Hey Teacher of Teachers, All-Creating King! In the essence of the *thigle* of unborn dharmakaya, how do you meditate the three teachers? How do you meditate the three teachings? How do you meditate the three collections? How do you meditate the essence of the retinues, places, and times? How do you meditate the principle that all phenomena (are unborn)? Please explain to us the ten conclusive teachings about meditation."**

Sattvavajra again spoke these words, requesting the meaning of the principle of how to meditate the Perfections: "Hey Teacher of Teachers, All-Creating King! The essence of the *thigle* of the non-conceptual original nature of unborn dharmakaya, the essence of Pure Perfect Presence, the real condition, transcends speech, thought, and communication. In this *thigle* how do you, the All-Creating Teacher, meditate the principle of direct understanding, self-originated wisdom, the real condition, in which it is not logical to have a phenomenon to be meditated or a mind to apply meditation? How do you meditate the essence of the three teachers of the three kayas? Similarly, when meditating to understand the principle of the unborn essence beyond thought and communication, how do you, the Teacher, meditate the three teachings taught by these teachers of the three kayas? [1144] How do you meditate the three collections of scriptures of these three teachers, the principle of understanding the essence of unborn Pure Perfect Presence? How do you meditate the essence of the Perfections of the retinues, places, and times of these three victorious kayas? To summarize, earlier, in the chapters¹⁶ subsequent to the root tantra, you taught that the essence of all

¹⁶ "The chapters subsequent to the root tantra" refers to chapters 58-69, which discuss prajña through reflection.

phenomena of samsara and nirvana are the state of the unborn real condition, Presence Itself, the one self-originated wisdom. **How do you meditate this principle** to understand? So that this principle is unmistakably revealed, **please explain to us**, the assembly, **the ten conclusive teachings about meditation.**" [1145]

The Teacher's Reply

The third subdivision explains how the Teacher replied. It has three subdivisions:

- 1) meditation beyond elimination and implementation, the non-dual real condition that manifests when one is totally and naturally relaxed, beyond meditation (p45);
- 2) the principle of meditation involving various characteristics taught by the three kaya teachers (p48);
- 3) and the principle of natural relaxation beyond meditation, through union of the essence of the Perfections on the level of self-perfected *rigpa* (p48).

Natural Relaxation in the Non-Dual Real Condition

The first subdivision is the explanation of meditation beyond elimination and implementation, the non-dual real condition that manifests when one is totally and naturally relaxed, beyond meditation.

(r) Then the All-Creating King, Pure Perfect Presence, spoke these words: "Hey Sattvavajra! Meditate the meaning now. Do not allow your own Presence ever to be distracted from the principle of understanding the unborn, unique *thigle*. In the incommunicable real condition, Pure Perfect (Presence), there is no duality of (mind that) meditates and an object that is meditated. Not meditating (some fixed object), but relaxing in natural (Presence) is meditation. The meaning (of the real condition) is the principle that all phenomena are unborn. When conceptual characteristics are understood to be precisely this (natural state), no memories or thoughts that circulate in mind ever move away from the unborn realm. When whatever one

thinks about is recognized to be meditation, even when one is not meditating but is relaxed (in Presence), no matter what arises one is never distracted."

After Sattvavajra asked how to meditate, **then**, in answer to his question, **the All-Creating King, Pure Perfect Presence, spoke these words. Hey Sattvavajra! Meditate now the incommunicable meaning** of the real condition, the essence of all Perfections. Thus the All-Creating Teacher acknowledged (the retinue), implying that he would teach how to meditate the principle. [1146] Because **Pure Perfect Presence, the real condition**, is unborn and ineffable, it **cannot be meditated** with concepts and it transcends the dimension of ordinary mind. **In this Presence, there is no duality of mind that meditates and an object that is meditated. Not meditating** any fixed object with mind, **but simply relaxing** in an ordinary, natural way **in the self-nature** of Presence Itself, without doing any correction or modification, **is said to be the unfabricated, natural, authentic meditation** of dzogchen. The *Namkha Rabjam* says:

Hey friends! Mind that moves with mindful presence is natural, carefree, and spontaneous, like a small child. Like a lunatic who behaves without attachment to memories and ideas, mind is totally carefree, whatever appears, whatever happens, whatever startles. [1147] Like an old man with a natural, relaxed temperament, mind is unshackled, expansive, spontaneous, and carefree. This is the vast, open dimension of a great practitioner.

The wisdom of the **meaning** of this real condition **is** the essence of just-that-ness, total emptiness, the **unborn** real condition, self-originated wisdom, the natural state, the **principle of all phenomena**. Because there does not exist even the tiniest phenomenon of the universe of samsara and nirvana that is other than this principle, any and all **conceptual characteristics** that arise **are understood to be precisely this** natural state, self-originated wisdom, the primordially unborn, ineffable, unique *thigle*. **All memories and thoughts that circulate in mind never move away**

from or are distracted from **the** essence of beginningless, groundless, rootless, **unborn** primordial purity, the motionless, space-like **realm**. [1148] **When whatever one thinks about**, such as the concepts of the five poisons--attachment, aversion, and so forth--**is recognized to be** unfabricated, natural, authentic **meditation**, even when one is not meditating some contemplation **but is relaxed** in the essence of Presence Itself, **no matter what arises one is never distracted** for even a second from the state of dharmakaya, Samantabhadra,¹⁷ the unborn real condition. All-Seeing Rongpa says:

Because absolutely none of the famous illusory visions of beings is something bad to be renounced, everything is Samantabhadra.

The Omniscient Guru and Garab Dorje say:

All varieties of mindful awareness are genuine wisdom, self-arising and self-liberating Samantabhadra-dharmakaya. Everything abides primordially in the self-perfected realm. Not even the tiniest phenomenon can be found that is other than the state of Samantabhadra; everything is primordial enlightenment. When one understands this principle, bondage and liberation are completely transcended. [1149]

Other quotations explain the principle in a similar way.

¹⁷ Samantabhadra (kun tu bzang po, all-good) is the personification of the self-perfected, manifested energies of our primordial enlightenment. Samantabhadri (kun tu bzang mo, all-good) is the personification of the pure, empty aspect of our primordial enlightenment. These two aspects are non-dual.

Meditation Involving Characteristics

The second subdivision is the explanation of the principle of meditation involving various characteristics taught by the three kaya teachers.

(r) "Hey! The three kaya teachers who manifest from me teach to all practitioners who delight in meditating characteristics that there exist (different) meditation teachings corresponding to whatever is appropriate for each individual."

But if whatever concepts arise are the essence of the one wisdom and do not in any way contradict non-meditative relaxation, what (is the reason) for all the teachings in sutras and tantras of various methods to cultivate contemplations as antidotes for concepts?

Hey Sattvavajra! The three kaya teachers who manifest from me, the All-Creator, teach to all disciples in the families of lower vehicles--practitioners with low capacity who delight in meditating conceptual characteristics, such as some training with a development stage, completion stage, and so forth--that there exist different meditation teachings for various stages of contemplation, in the style of each of the eight struggling vehicles, corresponding to whatever is appropriate for each individual mind. [1150] About this principle the *Lhamin Yul Doggi Gyü* says:

To educate beings, nirmanakaya emanations give provisional teachings involving views, meditations, behaviors, and goals.

Union of the Five Perfections in *Rigpa*

The third subdivision is the explanation of the principle of natural relaxation beyond meditation, through union of the essence of the Perfections on the level of self-perfected *rigpa*.

(r) "Hey! I am the Teacher, the All-Creating King. The three teachers are included in the Teacher, the self-originated

wisdom of *rigpa*. But they are not included in this (wisdom as a result of effort). I teach that there is nothing to meditate in this Teacher. The teaching is *rigpa*, beyond communication and transcending characterization. The three teachings are (naturally) included in this state. The three paradises are (completely) included in the Akanishtha paradise of unfabricated *rigpa*. Because all phenomena, however they appear, are included in Pure Perfect Presence, the Source of everything, the three retinues are completely included. Wisdom naturally includes everything, without (artificial) unification, so that there is nothing other than this (natural) unifier. Furthermore, this teaching of natural relaxation without meditation does not teach a (duality of the) existence or non-existence of meditation. This teaching does not maintain any attitude attached to hope, fear, affirmation, or negation." Thus he spoke.

Hey! The natural state of all phenomena of samsara and nirvana is self-originated, unconditioned wisdom, primordially beyond transformation and change. Abiding in this way, **I am the Teacher, the All-Creating King**. Because the phenomena of the Perfections of the three victorious kayas are not different **from the essence of the Teacher, the self-originated wisdom of *rigpa***, the three kaya teachers are **not included** as a result of their own acceptance, rejection, efforts, or struggles. **The three teachers** of the three kayas **are included** and embraced in a primordial, non-dual manner **in this** realm of the total wisdom of *rigpa*. [1151] However, they are not newly included **in this** space of the **Teacher**, self-originated wisdom, but are like reflections already included in the face of a mirror or dreams already included in the realm of sleep. There is natural unification in this Teacher, the All-Creating King, the Source, Pure Perfect Presence, beyond union and separation. Because this is so, the All-Creating Dharmakaya Teacher **teaches that there is nothing to** now newly **meditate**, achieve, and so forth, about the essence of the three victorious kayas, the real condition, self-originated wisdom. The *Lado* says:

Hey Mahasattva! What should you do? Although five phenomena appear, such as the teachers, and so forth,¹⁸ no activity of meditation exists in Presence. When you try to meditate, however you meditate, there is no transcendence. And because non-meditation has no referential framework by itself in itself, also non-meditation is not some place to relax. [1152] When you meditate, whatever the meditation, what is accomplished through the meditation? And also, how could you be educated through non-meditation? Thus the terminology of meditation and non-meditation is not appropriate for the state that transcends all judgments.

This quotation explains the transcendence of judgments about the view to meditate or not to meditate.

Similarly, the **teaching** of All-Creating dharmakaya is ***rigpa*** **beyond** speech, thought, and **communication**. This teaching is like the nature of all-pervading space, **transcending characterization** with examples, logic, and so forth. Because there is no phenomenon not included in this state, **the three teachings** of the three kaya teachers **are naturally included in this state**.

The residence of the Teacher, the All-Creating King, is the self-manifestations of **unfabricated *rigpa***, the ultimate Akanishtha realm,¹⁹ self-perfected dharmadhatu, the essence of the celestial **paradise**, beyond limitations and partialities. **In** this dimension of ineffable total bliss, **the three paradises**,²⁰ which are the residences of the three kaya teachers, **are completely included in this state**. [1153]

Furthermore, **all phenomena, however they concretely appear** in the outer inanimate and inner animate universe, **are** the primordial, unborn, ineffable, total space-like dimension of **Pure Perfect Presence, the Source of everything. Because everything everywhere is included in this dimension** in a non-dual way, **these**

¹⁸ The five phenomena are the five Perfections: teachers, teachings, retinues, times, and places.

¹⁹ Akanishtha ('og min--"not lower" than anything else) is the highest possible realm. It is explained in great detail in chapter 1.

²⁰ Chapters 1 and 10 explain details of the three places--the paradises of dharmakaya, sambhogakaya, and nirmanakaya.

three retinues of the three teachers **are completely included**. The *Lado* says:

Times, places, retinues, and so forth, are not considered to be something other than me, but rather, are precisely me.

In the same way, self-originated **wisdom**, Presence Itself, **naturally includes everything** that seems **not** to be **included** in this dimension. **Because there is nothing other than this wisdom that is the unifier** of the three teachings of the three kayas, all phenomena of the Perfections are precisely this essence of primordial enlightenment, self-originated wisdom, beginningless, effortless Presence Itself. Thus there is nothing to meditate in any way. [1154]

In the definitive **teaching** of the All-Creating King, the dharmakaya teacher, **natural relaxation without meditation** is sufficient. Because there does not exist any frame of reference within which to understand **this** teaching, this teaching **does not teach** the two (dualistic) limitations: **the existence or non-existence of meditation**. Practitioners should know **not to maintain any attitude attached to hope, fear, affirmation, or negation**, but should transcend all frames of reference involving conceptual characteristics.²¹ **Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the seventieth chapter, which explains *Meditation and Non-Meditation*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the seventieth chapter, which explains *Meditation and Non-Meditation*.** [1155]

²¹ Conceptual characteristics means any mental frame of reference, including ideas, perceptions, conclusions, doubts, qualities, experiences, associations, patterns, processes, symptoms, signs, shapes, attributes, designations, features, and activities.

Non-Dual Meaning of the Ten Natures

The second subdivision is the extensive explanation of how to meditate the non-dual meaning of the Ten Natures. It has three subdivisions:

- 1) how to meditate the primordially pure base beyond limitations (chapters 71-75, p53);
- 2) how to meditate the path of total natural relaxation beyond meditation (chapters 76-78, p122);
- 3) and how to meditate the goal of total, naturally abiding self-perfection (chapters 79-80, p161).

Base Beyond Limitations

The first subdivision is how to meditate the primordially pure base beyond limitations. It has five subdivisions:

- 1) the view beyond meditation (chapter 71, p53);
- 2) samaya beyond preservation (chapter 72, p72);
- 3) sacred activity beyond effort (chapter 73, p83);
- 4) the mandala beyond development (chapter 74, p95);
- 5) and the initiation beyond bestowal (chapter 75, p107).

Chapter 71 - *View Beyond Meditation*

The first subdivision of the primordially pure base beyond limitations is chapter seventy-one, which explains the view beyond meditation--total natural relaxation, knowledge without a view or viewer, the state beyond dimensions involved with objects and concepts, Presence Itself, self-originated wisdom. It has two subdivisions:

- 1) the teaching (p53);
- 2) and the explanation (p53).

Teaching

The first subdivision of the view beyond meditation is the teaching.

(r) Then the All-Creating King, Pure Perfect Presence, taught the knowledge of the view beyond meditation.

After briefly explaining the meditation of unfabricated natural relaxation in the context of the setting for the teaching and the initiation of the discussion, **then the All-Creating King, Pure Perfect Presence**, pointed out the deviations due to all meditations with characteristics of any kind. [1156] Since the natural state, the essence of all-creating Pure Perfect Presence, transcends all conceptual frames of reference, he **taught the unfabricated natural knowledge of the view beyond meditation.**

Explanation

The second subdivision of the view beyond meditation is the explanation. It has three subdivisions:

- 1) the recognition that meditations with characteristics and categories are deviations from the all-creating state (p54);
- 2) the principle of total natural relaxation, the real condition beyond meditation and non-meditation (p63);
- 3) and the qualities of familiarity with the space-like state beyond meditation (p68).

Deviations of Meditations Involving Characteristics

The first subdivision of the explanation of the view beyond meditation is the recognition that meditations involving characteristics and categories are deviations from the all-creating state. It has three subdivisions:

- 1) the brief explanation (p54);
- 2) the detailed explanation (p54);
- 3) and the summary (p62).

Brief Explanation of the Deviations of Meditations

The first subdivision is the brief explanation of the deviations of meditations.

(r) "Hey! I am the Teacher, the All-Creating King. The three kaya teachers who manifest from me teach various contemplations based upon conceptual characteristics to their disciples who are educated with conceptual qualities."

Hey! I, the real condition, the ultimate nature, the Source, Pure Perfect Presence, am the Teacher, the All-Creating King, primordially unborn, self-originated, and uncompounded. [1157] The Teacher, self-originated wisdom, transcends all frames of reference with conceptual characteristics. However, even though I am the essence of non-meditation, the three kaya teachers who manifest from me, the All-Creator, teach to practitioners who have low capacity and who are educated to conceive and meditate objective qualities, such as views, samayas, and so forth. They teach the cultivation of various types of contemplations based upon mental judgments and the conceptual characteristics of objects.

Detailed Explanation of the Deviations of Meditations

The second subdivision is the detailed explanation. It has eight subdivisions:

- 1) the meditation of sravakayana (p55);

- 2) the meditation of pratyekabuddhayana (p56);
- 3) the meditation of bodhisattvayana (p57);
- 4) the meditation of kriyatantra (p58);
- 5) the meditation of upayatantra (p58);
- 6) the meditation of yogatantra (p59);
- 7) the meditation of mahayoga (p60);
- 8) and the meditation of anuyoga (p61).

Sravakayana

The first subdivision is the meditation of sravakayana.

(r) "Some practitioners (followers of sravakayana) cultivate a contemplation of pacification."

The teachers of the three kayas²² teach the cultivation of various contemplations with characteristics. What are these contemplations? [1158] **Some** disciples, educated by nirmanakaya teachers, follow the vehicle of the sravakas. In order to **pacify** ego-centered emotions, they use repulsiveness as the antidote for attachment, loving-kindness as the antidote for aversion, and so forth, to **cultivate contemplations**, such as the eight emancipations,²³ the nine absorptions,²⁴ and so forth. The *Kunsal* says:

²² The three kayas are dharmakaya, sambhogakaya, and nirmanakaya. The three types of teachings are: the nirmanakaya teachings of worldly non-buddhist views, hinayana, and mahayana; the sambhogakaya teachings of kriyatantra, upayatantra and yogatantra; and the dharmakaya teachings of mahayoga, anuyoga, and atiyoga.

²³ The eight emancipations are liberation from seeing the form of what has form, from seeing the form of what has no form, from suffering, from the field of infinite space, from the field of infinite consciousness, from the field of ordinary nothingness, from the field of perception or non-perception, and from cessation.

²⁴ The nine absorptions are the four meditative concentrations (joy with reflection, joy without reflections, equanimity beyond joy, and supreme equanimity), the four formless realms (infinite space, consciousness, nothingness, and beyond perception and non-perception), and the total equilibrium of cessation.

Sravakas meditate in this way: they develop the idea that their solid, material body is an impure substance by meditating that the body is rotten, decaying, rancid, and putrid. They reverse attachment to the aggregate of form. They have the twelve aspects of calm-state meditation.²⁵ They reject concepts and objects of the six sense consciousnesses.

Pratyekabuddhayana

The second subdivision is the meditation of pratyekabuddhayana.

(r) "Some practitioners (followers of pratyekabuddhayana) cultivate a contemplation based upon the profound (factors of interdependent origination)."

Some practitioners, disciples of lower vehicles, follow the vehicles of pratyekabuddhayana. They consider that all outer and inner phenomena arise due to the twelve factors of the causative conditions of interdependent origination.²⁶ [1159] Using meditation upon the natural succession of these twelve factors of interdependent origination, they completely understand the two noble truths of suffering and the origin (of suffering). Using meditation upon the reverse order of these twelve factors, they completely understand the two noble truths of the cessation (of suffering) and the path (to the cessation of suffering). In this way they **cultivate a contemplation** based upon the **profound** meaning of interdependent origination. They also apply meditations such as repulsiveness, and so forth. The *Kunsal* says:

Pratyekabuddhas meditate with this framework: they meditate from the first factor, ignorance, to the last factor,

²⁵ The twelve aspects of calm-state meditation may be profound knowledge of the twelve factors of interdependent origination.

²⁶ The twelve factors of interdependent origination are ignorance, karmic formations, consciousness, name and form, sense bases, contact, sensation, craving, grasping, becoming, birth, and old age and death.

old age and death. They focus upon each factor separately. They firmly focus mind on thumb-sized white bones and produce a vision of an evolving skeleton. [1160] Then they meditate to interrupt the succession (of the twelve factors).

Bodhisattvayana

The third subdivision is the meditation of bodhisattvayana.

(r) "Some practitioners (followers of bodhisattvayana) abide in a contemplation of selflessness that unifies calmness and profound insight."

Some practitioners, also disciples of nirmanakaya teachers, follow the vehicles of bodhisattvas. They develop **calmness** by cultivating contemplations--courageous-like, illusion-like, and so forth²⁷--as antidotes for emotional and intellectual obstacles. They develop **profound insight** through understanding the real condition of the emptiness of both phenomena and individuals. Then they **abide in a contemplation** that knows the twofold **selflessness**²⁸ **in the unification** of calmness and profound insight. Two meditation traditions--madhyamaka and chittamatra²⁹--are taught in this vehicle. The *Kunsal* says:

²⁷ Bodhisattvayana explains illusion-like, courageous-like, and vajra-like contemplations. Illusion-like contemplation means *prajña paramita*, understanding that all phenomena are like empty magic displays, without an essence. Courageous-like contemplation means to bravely act like a hero, applying generosity, morality, patience, diligence, and mediation within these empty illusions. Vajra-like contemplation means the stable non-dual experience of ultimate emptiness and relative illusion.

²⁸ Twofold selflessness refers to the absence of inherent, substantial self-identity in sentient beings and phenomena.

²⁹ Madhyamaka and chittamatra are two general mahayana buddhist philosophical schools, each of which has multiple subdivisions, with favorite authors, texts, commentaries, and viewpoints.

The chittamatra tradition cultivates the self-luminosity of Presence Itself. Madhyamaka cultivates the space-like indivisibility of the two truths.³⁰

Kriyatantra

The fourth subdivision is the meditation of kriyatantra.

(r) "Some practitioners (followers of kriyatantra) base their practice upon pure characteristics and visualize the attributes of master and servant."

Some practitioners, disciples of sambhogakaya teachers, **base their practice upon** the view of the ultimate truth of emptiness, (and see) the total **purity** of the **characteristics** of all the phenomena of relative truth. Relatively, they **visualize** and meditate the **master with the characteristics** of the deity, such as the face and hands of great beings of the three families³¹ of divine figures, **and** themselves as the **servant**. [1161] The *Kunsal* says:

The framework of kriyatantra meditation is like this: after first relaxing in emptiness, one meditates with the symbols of the three families.

Upayatantra

The fifth subdivision is the meditation of upayatantra.

(r) "Some practitioners (followers of upayatantra) abide in contemplation that tries to combine a disconnected (yogatantra) view and (kriyatantra) behavior."

³⁰ The two truths are the ultimate truth of empty nirvana and the relative truth of the interdependent manifestations of samsara. Some teachings may emphasize one truth more than the other, but the two truths are one unique, inseparable non-dual truth.

³¹ The great beings of the three families often are Vajrapani of the Vajra family, Avalokiteshvara of the Padma family, and Manjushri of the Tathagata family.

Some practitioners, followers of upayatantra, base their practice upon a **disconnected** yogatantra **view** and kriyatantra **behavior**. **Trying to relate and combine** the yogatantra view with kriyatantra behavior, **they abide in a contemplation** that meditates self and deity in a relationship like that of relatives or friends. The *Longchen Rabjam Tantra* says:³²

There are four principles in upayatantra: view, contemplation, behavior, and goal. [1162] The view, ultimate (emptiness) beyond arising and ceasing, agrees with yogatantra. The contemplation, the five factors of manifest enlightenment,³³ agrees with yogatantra. But the behavior agrees with kriyatantra: great importance is given to astrological times, bathing, and ritual purification. After five or seven lifetimes practitioners realize the goal of vajradhara, the lord of the five families.

Yogatantra

The sixth subdivision is the meditation of yogatantra.

(r) **"Some practitioners (followers of yogatantra) cultivate a contemplation (ultimately) based upon the meaning beyond characteristics, but (relatively) they abide in a contemplation with characteristics."**

Some practitioners, followers of yogatantra, cultivate a contemplation **based ultimately upon the meaning** of the direct view that all phenomena are empty, **beyond characteristics**. **But** relatively **they abide in a contemplation** that uses the five factors of manifest enlightenment to meditate that all phenomenal **characteristics** are the divine mandala. The *Ngama* says:

³² This quotation does not occur in the tantra.

³³ The five factors of manifest enlightenment are the lotus-sun-moon throne, seed syllables, symbolic mind attributes, the pure mandala, and the primordial wisdom form of the deity.

Yogatantra practitioners meditate their view in this way: after applying the five factors of manifest enlightenment, they meditate the thirty-seven factors of enlightenment³⁴ and the four mudras.³⁵

These three (kriyatantra, upayatantra, and yogatantra) are the three outer tantras, the teachings of sambhogakaya. [1163]

Mahayoga

The seventh subdivision is the meditation of mahayoga.

(r) "Some practitioners (followers of mahayoga) cultivate a contemplation based upon their own pure life-streams and use the three aspects (of contemplation) to abide in the principle of the emanation-absorption (of light rays)."

Some practitioners, followers of mahayoga, are educated by dharmakaya teachers. They cultivate a contemplation **based** ultimately **upon** the view that all phenomena are the essenceless seven riches³⁶ and relatively upon the view which understands that all the components of the universe, represented by the five aggregates of one's **own mind-stream**, are the essence of the **pure** deity. **They abide** on the path of the development and completion stages, using the **three aspects** of contemplation³⁷ to visualize that the animate and inanimate universe are the deities and paradise,

³⁴ The thirty-seven factors of enlightenment are the four applications of mindfulness, the four correct renunciations, the four bases of miraculous powers, the five dominant capacities, the five powers, the seven branches of enlightenment, and the eightfold noble path.

³⁵ The four mudras are mahamudra of body as deity visualization, dharmamudra of voice as seed syllable concentration, samayamudra of mind as symbol visualization, and karmamudra of action as emanation and reabsorption of light.

³⁶ The seven riches are ultimate space, ultimate wisdom, and the ultimate fruit of Body, Voice, Mind, Qualities, and Activities.

³⁷ The three aspects of contemplation in mahayoga are the total emptiness of just-that-ness, the total manifestations of all-pervading compassion, and the seed syllable cause which unifies emptiness and manifestation.

using the four aspects of approach and attainment³⁸ to produce experiences, and training in the **principle of the emanation and reabsorption** of the light rays of mantras. The *Kunsal* says:

The meditations of mahayoga apply the three aspects of contemplation to cultivate the whole assembly of peaceful and wrathful deities. The supreme meditation applies the four mudras. [1164]

Anuyoga

The eighth subdivision is the meditation of anuyoga.

(r) "Some practitioners (followers of anuyoga) cultivate a contemplation based upon the purity of cause and effect and abide in contemplations of light."

Some practitioners, followers of the vehicle of anuyoga, cultivate a contemplation **based upon** the establishment that the **pure cause**, dharmadhatu, **and** the **pure effect**, self-originated wisdom, are primordially indivisible in the mandala of great bliss, Pure Perfect Presence. To actualize this mandala, they recite the root mantras, and instantly, like bubbles gushing forth from water, they cultivate the development stage so that their aggregates and sense constituents become the four mudras, the essence of the deity. The *Kunsal* says:

Anuyoga practitioners meditate their view in this way: as one recites the root mantra, the aggregates become the four mudras of the deity. Examples of instant visualization are bubbles manifesting from water and pots manifesting from clay.

³⁸ The four branches of approach and attainment are approach, close approach, attainment, and great attainment.

In addition to using the channels, prana energies, and *thigles* of the general completion stage, practitioners maintain prana-presence in the subtle channels by unifying the five luminous essences inside the eight heart channels of the ultimate *thigle* of clear light, Pure Perfect Presence. [1165] The three visions³⁹ are gradually reversed, so that all eighty inherent conceptual patterns⁴⁰ disappear in space. Practitioners **abide in contemplations** such as relaxed equanimity in the realm of the directly arising natural state of clear **light**, Pure Perfect Presence.

Summary of the Deviations of Meditations

The third subdivision is the summary.

(r) "These contemplations involving various characteristics are not taught by the Teacher, the All-Creating King."

³⁹The three visions are explained in different ways. According to one explanation, the three visions are ordinary karmic perception, experiential meditative perception, and pure sacred perception. Another explanation is that the three visions are the physical body, related to the desire realm, the grasped object, related to the form realm, and the grasping mind, related to the formless realm.

⁴⁰ The eighty inherent conceptual patterns have three subdivisions: 33 patterns based upon aversion, 40 patterns based upon attachment, and 7 patterns based upon ignorance. The 33 conceptual patterns based upon aversion are detachment, medium detachment, intense detachment, inner mental going and coming, sadness, medium sadness, intense sadness, quietude, conceptualization, fear, medium fear, intense fear, craving, medium craving, intense craving, grasping, non-virtue, hunger, thirst, sensation, medium sensation, intense sensation, cognizing, cognizance, perception-basis, discrimination, conscience, compassion, love, medium love, intense love, apprehensiveness, attraction, and jealousy. The 40 conceptual patterns based upon attachment are lack of clarity, attachment, thorough lust, delight, medium delight, intense delight, rejoicing, strong joy, amazement, laughter, satisfaction, embracing, kissing, clasping, supporting, exertion, pride, engagement, helpfulness, strength, joy, joining in bliss, medium joining in bliss, intense joining in bliss, gracefulness, strong flirtation, hostility, virtue, lucidity, truth, non-truth, ascertainment, grasping, generosity, encouragement, bravery, shamelessness, perkiness, viciousness, unruliness, and strong deceitfulness. The 7 conceptual patterns based upon ignorance are desire, forgetfulness, confusion, speechlessness, weariness, laziness, and doubt.

These followers of lower vehicles meditate their various paths based upon acceptance, rejection, struggle, and achievement. The teachers of the three kayas teach in accordance with each disciple's level of awareness. Because disciples are addicted to frameworks focused upon objective characteristics, their **contemplations involving various characteristics** are not the understanding of the principle of dzogchen beyond characteristics, the original condition beyond removal or addition. These meditations to cultivate contemplations involving objective characteristics **are not taught by the Teacher, the All-Creating King**. These meditations involving characteristics are deviations from the dzogchen path. [1166] The *Lado* says:

Do not use attentive mind to meditate the miraculous emanations that arise as the perceived universe, the directly manifest nature of Presence Itself. If one has not cultivated the perfect meditation of the self-originated state, this perfect meditation will not be produced by meditating the universe. Because meditation and non-meditation have equal qualifications, the conceptual meditations of followers of lower vehicles, however meditated, never become the real condition, but only become the disease of struggle. Because one does not become corrupted by not meditating, do not accept the principle of meditation or non-meditation.

Relaxation Beyond Meditation and Non-Meditation

The second subdivision of the explanation of the view beyond meditation is the principle of total natural relaxation, the real condition beyond meditation and non-meditation. It has four subdivisions: [1167]

- 1) the meditation of leaving appearances in their own condition (p64);
- 2) the meditation that transcends mind's words and meanings (p65);
- 3) the undistracted meditation beyond judgments (p65);

4) and the non-dual meditation beyond conceived dimensions (p66).

Leave Appearances in Their Own Condition

The first subdivision is the meditation of leaving appearances in their own condition.

(r) **"Hey! What I, the All-Creating Teacher, teach is the contemplation that everything is unborn and totally pure. This contemplation does not depend upon meditation or non-meditation. There is no fixed way in which any phenomenon, however it appears, should remain as an object of meditation. Rather, the meditation (of Pure Perfect Presence) means that phenomena remain in their own condition, beyond efforts."**

So how should the view of the all-creating state be meditated? **Hey! I, the Teacher, the All-Creating King, teach** the meaning of great unfabricated, natural meditation, beyond the framework of conceptual mind. **All** phenomena encompassed by the universe are primordially **unborn** and already **totally pure**. Natural, original **contemplation** never moves away from this state. This contemplation of self-abiding *rigpa* does **not depend upon conditions**, such as the idea that if one **meditates** there are good circumstances and if one does **not meditate** there are bad circumstances. **For any objects of meditation from among all phenomena, however they appear, there is no fixed framework for some specific way in which the perceived qualities should remain.** [1168] **Beyond the efforts** of any actions, struggles, or achievements, however any phenomenon of the outer and inner universe arises, if one does not cling, reject, or accept, then the phenomenon **remains uncorrected in its own condition**. All appearances of the outer universe and all appearances of the *rolpa* energies of the inner six sense consciousnesses are already liberated in the one great, all-pervading real condition. The **meditation** of all-creating Pure Perfect Presence is unfabricated natural contemplation.

Beyond Words and Meanings

The second subdivision is the meditation that transcends mind's words and meanings.

(r) **"Hey! Because this secret teaching beyond meditation is a state beyond words and sounds, it has never been taught in the past by the All-Creating King. It will never be taught in the future by the All-Creating King. It is not being taught in the present by the All-Creating King."**

Hey! As explained previously, this profound teaching that transmits the dzogchen view **beyond meditation has meaning that transcends** expression with **sounds and words**, and is not some outer or inner phenomenon that can be communicated. Thus **in past time the All-Creating King never taught** any meditation or non-meditation. [1169] **In the future the Teacher, the All-Creating King, will not teach** these. And **in the present time the All-Creating King is not teaching** any fixed conceptual frame of reference, such as meditation or non-meditation, that is other than the essence of uncorrected equality.

Non-Judgmental Non-Distraction

The third subdivision is the undistracted meditation beyond judgments.

(r) **"Hey! The Teacher of teachers, the All-Creating King, teaches this unmistakable principle. Within the definitive Source beyond affirmation and negation, the dispute about meditation or non-meditation is like quarreling in space. Presence never deviates from the directly understood meaning. Knowledge is not substance; it is not non-substance; it is not limitation; it is not the transcendence of limitations. One should not abide in any limited concept of meditation or non-meditation."**

Hey! The Teacher of teachers, the All-Creating King, teaches this precise, unmistakable principle to disciples. What is it?

The principle is self-originated wisdom, Presence Itself, the **definitive Source**, the real condition, **beyond all affirmation and negation** of the existence or non-existence of anything. The dispute between specific one-sided views, in which some say that one **should meditate** and others say that one **should not meditate**, is **like meditation and non-meditation quarreling in space**, which transcends the frameworks of both meditation and non-meditation. [1170] Because this Presence Itself, the space-like essence, never corresponds to any conceptual dimension, Presence is **never distracted from the directly understood meaning** that transcends both labels--meditation and non-meditation. Presence, undisturbed by concepts of hope, fear, struggle, and achievement, is the **principle** of total unfabricated equality, dharmakaya, the All-Creating King. The *Namkha Longyang* says:

Non-dual *rigpa* Presence, unobscured by anything, self-arises as primordially pure clear light. The supreme meditation is to let whatever occurs remain itself. This is knowledge beyond memory, ideas, and opinions.

Because this profound knowledge does not abide in any conceptual limitations or have objective qualities, it does **not** exist as some phenomenal **substance** and it does **not** exist as **non-substance**. The principle does **not** reside in some **limitation**, such as the idea that one should or should not meditate, and so forth. Because it is primordially beyond all bases and roots, it is also **not the transcendence of limitations**. Because it is understood to be the non-conceptual essence beyond speech, thought, and communication, one should **not abide in any limited concept of meditation or non-meditation**. [1171]

Non-Duality Beyond Concepts

The fourth subdivision is the non-dual meditation beyond conceived dimensions.

(r) **"Hey! I, the Teacher of teachers, the All-Creating King, do not point out meditation or non-meditation. Sattvavajra and**

(future) practitioners who abide in the definitive Source will also abide in this (transcendent state)."

Hey! Because I, the Teacher of teachers, the All-Creating King, transcend concepts about the primordial non-duality of Presence Itself, self-originated wisdom, **I do not to point out** or explain any classification of the **meditation or non-meditation** of this principle. **Sattvavajra**, the victorious heir, all of you disciples, and future **practitioners who abide in the** precise, unfabricated, **definitive Source**, self-originated wisdom, **will also abide in** the state beyond hope, fear, rejection, and acceptance, and will not be attached to either meditation or non-meditation with regard to **this** non-referential state that transcends ideas and words. [1172] The *Ngama* says:

The state beyond meditation cannot be experienced through meditation, cannot be understood through analyses, and transcends the trap of concepts. When one tries to meditate non-meditation, one is caught in the trap of meditation. Trying to arrive through meditation is just a continuation of coming and going. Relaxation beyond meditation arises as ordinary presence. When presence remains in its own condition, there is no coming and going. This relaxation is not experienced through analyses that are the emanation and reabsorption of concepts. Because it is the rope of attachment, analysis is not necessary. The memories and ideas of mind are relaxed in the original condition.

With regard to abiding in the state of non-meditation, whenever there is any intentional attitude, including the cultivation of contemplation using development and completion stages, one does not transcend the trap of conceptual characteristics. Thus the advice is to not create any frame of reference using memories and ideas.

Qualities of the Space-Like State

The third subdivision of the explanation of the view beyond meditation is the value of the experience of the space-like state beyond meditation. It has two subdivisions [1173]

- 1) continuous practice beyond meditation (p68);
- 2) and one remains naturally relaxed in the citadel of Samantabhadra (p70).

Continuous Practice Beyond Meditation

The first subdivision of the value of the experience of the space-like state beyond meditation is continuous practice beyond meditation.

(r) **"Hey! The teacher of the three times, the All-Creating King, did not teach, is not teaching, and will not teach that the state of unborn Pure Perfect Presence has any specific definition involving names and conventional words. When one directly experiences the meaning of the view beyond meditation, the alternation of meditation and non-meditation is (seen as) a mistaken path. Realizing that supreme knowledge is unborn, supreme practitioners transcend mistake and non-mistake."**

Hey! The Teacher of all victorious ones of the three times, dharmakaya, the All-Creating King, did not teach in the past, is not teaching in the present, and will not teach in the future that the state of total equality, the non-conceptual original condition of primordially unborn *rigpa*, Pure Perfect Presence, has any specific definition, involving symbolic names and conventional words. Why is this? The primordially liberated, totally transcendent view of dzogchen atiyoga **cannot be meditated** with a one-pointed, fixed mind. Rather, one **directly experiences the meaning** of unfabricated total relaxation, the practice like a relaxed, flowing river. Because the view cannot be communicated with words or ideas, such as a description of the **alternation of the meditation and non-meditation** of the original nature of the real condition, all these communications are the **mistaken path**. [1174]

So when the dzogchen path explains the distinction between fallacious and non-fallacious ideas, how is this different from the judgments of followers of lower vehicles, who abide in limitations of good, evil, acceptance, and rejection because they do not understand that all phenomena are absolute equality? The victorious ones of the three times are the essence of the **supreme** guides who show the path of omniscience and freedom to infinite beings. The ultimate **knowledge** of these buddhas is the essence of primordially unborn equality beyond limitations, all-creating Pure Perfect Presence, the original condition of ati dzogchen. When this principle is precisely **understood**, **supreme** practitioners with knowledge do **not** make any dualistic good-and-evil distinction between **mistaken and non-mistaken ideas**. However, even though the principle of dzogchen does not distinguish good, evil, acceptance, and rejection, this type of explanation (about fallacious paths) is sometimes given to help eliminate deviations from atiyoga due to the (limited) attitudes of individual practitioners. [1175]

When the principle of dzogchen is precisely understood, there is natural liberation of all knots of dualistic characteristics, so that there is no mistake when one practices meditation, non-meditation, and so forth. The *Longchen* says:⁴¹

Because ati meditation, beyond frames of reference, is not defiled by the defect of meditation, self-originated *rolpa* energies self-arise. The qualities of non-meditation are free in their own condition. Self-originated, non-dual meditation is liberated from dualistic knots, such as the limitation that one should or should not meditate.

The *Zabmo Yangthig* says:

The existence of any meditation means the existence of view and behavior. The existence of the world of view and behavior means the existence of the suffering of samsara. [1176] The existence of any dharma means the existence of the

⁴¹ Folio 46 in chapter 18 of the *sde dge* edition of the *klong chen rab 'byams chen po'i rgyud*.

desires of vehicles. Emotion related to the desires of vehicles means the existence of traps and bondage. The cessation of the path beyond root is the termination of attachment to the goal. When one does not abide in even the tiniest desire of a vehicle, there is no karma, no maturation, and no contamination. When one does not abide in samsara or nirvana, one is liberated in the realm of space.

Natural Relaxation

The second subdivision of the value of the experience of the space-like state beyond meditation is that one remains naturally relaxed in the citadel of Samantabhadra.

(r) "Hey! In agreement with the teaching transmitted by me, the All-Creating King, when a fortunate practitioner, whatever type of person, understands and experiences (primordial enlightenment) beyond meditation and non-meditation, (all phenomena) are the state of the All-Creating King." Thus he spoke.

Hey! Because all phenomena are already the essence of transcendent primordial liberation, I, the teacher, the All-Creating King, transmit the teaching beyond any type of meditation. In agreement with my teaching, past buddhas did not meditate and future practitioners will not meditate. When a fortunate practitioner, whatever type of person, confidently understands and experiences that all phenomena are already the essence of effortless primordial enlightenment, whatever good and evil manifestations arise are indivisible from the state of the All-Creating King, the Teacher. [1177] Thus he spoke.

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-first chapter, which explains that *View and Meditation Are Inseparable*.

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the seventy-first chapter, which explains that *View and Meditation Are Inseparable*.**

Chapter 72 - *Samaya Beyond Preservation*

The second subdivision of the primordially pure base beyond limitations is chapter seventy-two, which explains how to meditate the state of samaya beyond preservation. It has two subdivisions:

- 1) the teaching (p72);
- 2) and the explanation (p72).

Teaching

The first subdivision of samaya beyond preservation is the teaching.

(r) Then the All-Creating King, Pure Perfect Presence, taught how to abide in just-that-ness beyond preservation.

After explaining the dzogchen view beyond meditation, **then the All-Creating King, Pure Perfect Presence, taught** the principle of **abiding in** the essence of **just-that-ness**, unfabricated total equality, the dzogchen samaya **beyond preservation**, because there is no distinction between preservation and non-preservation of samayas in the real condition, the state of total equality.

Explanation

The second subdivision of samaya beyond preservation is the explanation. It has two subdivisions: [1178]

- 1) samayas which can be preserved or violated are deviations (p72);
- 2) and how to maintain the ultimate principle beyond preservation (p73).

Preserved or Violated Samayas Are Deviations

The first subdivision of the explanation of samaya beyond preservation is that samayas which can be preserved or violated are deviations.

(r) **"(For practitioners who do not perceive) the Teacher of teachers, the All-Creating King, but dualistically distinguish between the preservation and non-preservation (of samayas) while abiding on their paths with conceptual characteristics, (the three kaya teachers) teach the preservation of root and secondary samayas."**

For as long as practitioners do not directly perceive the natural face of *rigpa*, Pure Perfect Presence, of **the Teacher of teachers, the All-Creating King**, for just that long they **abide on paths with characteristics**. They create circumstances for samsara, nirvana, rejection, acceptance, and so forth, by pursuing the reality of their dualistic **concepts**. Because they **dualistically distinguish between the preservation and non-preservation** of samayas, they are not able to understand the precise meaning of the natural real condition. For these practitioners the three kaya teachers **teach that all root and secondary samayas must be preserved** without violation. [1179]

Ultimate Principle Beyond Preservation

The second subdivision of the explanation of samaya beyond preservation is how to maintain the ultimate principle beyond preservation. It has three subdivisions:

- 1) the brief explanation of the space-like essence of Presence Itself, beyond preservation and violation (p73);
- 2) the extensive explanation of the space-like essence of Presence Itself, beyond preservation and violation (p74);
- 3) and the summary, about the natural state beyond preservation and non-preservation (p79).

Brief Explanation

The first subdivision of how to maintain the ultimate principle is the brief explanation of the space-like essence of Presence Itself, beyond preservation and violation.

(r) **"Hey! I, the All-Creator, am primordial just-that-ness. Because just-that-ness transcends object and subject, any practitioner who understands all phenomena in this way does not become involved with concepts about the preservation and non-preservation (of samayas)."**

Hey! I, the All-Creator, Pure Perfect Presence, transcend all dimensions of rejection, acceptance, action, and struggle. I am the primordial real condition, just-that-ness, the essence of all phenomena that appear as the universe of samsara and nirvana. Because just-that-ness transcends concepts of object and subject, any practitioner who understands in this way that all phenomena, however they appear, are the real condition, just-that-ness, beyond all dualistic conceptual characteristics, does not become involved with preconceived concepts about the preservation and non-preservation of samayas, and transcends every possible attitude attached to good, evil, hope, and fear in relation to samayas. [1180] The *Kuntuzangpo Chewa Rangla Nepa* says:

All varieties of faith, persons, limitations, partialities, unfavorable factors, and defects are indivisible in Samantabhadra. There is nothing to preserve based upon concepts of good and evil.

Extensive Explanation

The second subdivision of how to maintain the ultimate principle is the extensive explanation of the space-like essence of Presence Itself, beyond preservation and violation. It has three subdivisions:

- 1) because self-perfection transcends damage and failure, the natural state is beyond preservation and violation (p75);
- 2) because whatever manifests is already liberated in its own state, the natural state is beyond preservation and violation (p76);
- 3) and, while practitioners may govern everything with non-distraction, the natural state is beyond preservation and violation (p77).

The Natural State Beyond Preservation and Violation

The first subdivision of the extensive explanation of space-like Presence is that, because self-perfection transcends damage and failure, the natural state is beyond preservation and violation.

(r) **"Hey! I am the All-Creator, Pure Perfect Presence, beyond fabrication. I do not teach antidotes or involvement with objects. The samaya of self-originated, self-perfected *rigpa* transcends intentional preservation and cannot be violated. The correct perception of self-originated *rigpa* engages the meaning of the unfabricated Source. Because all phenomena have the same flavor in unborn Mind, my state does not have some limitation named entry or non-entry. "**

Hey! I, the Source, self-originated wisdom, the All-Creator, Pure Perfect Presence, the original condition beyond fabrication through any acceptance, rejection, effort, or struggle, transcend the limitations of something to preserve or someone who preserves self-perfected equality. [1181] **I do not teach the antidotes** of a preserver in relation to this equality; **I do not teach engagement** in effort **with objects** to be preserved. Because no phenomenon ever moves outside the state of Presence Itself, **self-originated** wisdom, primordial **self-perfection**, this **samaya** that is the essence of the one total wisdom of ***rigpa* transcends intentional preservation and cannot be violated** in any way. The *Dönsal* says:

In the same way that nothing ever moves outside the realm of space, nothing ever moves outside the state of samaya. The samaya that cannot possibly be violated is the knowledge that nothing ever moves outside the state of the wisdom of natural *rigpa*.

Correct perception that unmistakably understands the state of the wisdom of **self-originated *rigpa* engages the meaning of** Presence Itself, **the Source**, which is **not fabricated** through any struggling actions, such as the preserving of samayas, and so forth. [1182] **All**

phenomena of the universe of samsara and nirvana ultimately have the **same** primordial, indivisible **flavor in** the space of the **unborn** state of dharmakaya, the All-Creating King, non-conceptual **Mind**. **Thus my state** as the Teacher, self-originated Pure Perfect Presence, the All-Creating King, **does not have some limitation named entry or non-entry**. The words, "entry into the state of the unfabricated Source," are ultimately understood to mean the non-duality of something to enter and someone who enters; these words are simply expressive terms conveying the intention that practitioners stop the activities of fabrication, transformation, rejection, and acceptance.

Whatever Manifests Is Already Liberated

The second subdivision of the extensive explanation of the space-like Presence is that, because whatever manifests is already liberated in its own state, the natural state is beyond preservation and violation.

(r) **"Hey Sattvavajra! Get familiar with the state. If the secret principle of *rigpa* has not arisen, you will become proficient with and attached to words and meanings and will never meet with the teaching of me, the All-Creator. This supreme principle beyond preservation primordially abides, beyond preservation, at all times. Whatever you preserve becomes a debilitating disease, so that you will never get familiar with the principle of me, the All-Creator."**

Hey Sattvavajra! Get familiar with the state of dzogchen samaya beyond preservation and violation. **If the state of self-originated wisdom, *rigpa*, has not directly arisen** in yourself, so that there is doubt and misunderstanding about the naturally **secret** way in which the **principle** of all-creating dharmakaya is automatically self-perfected and is never separate from sentient beings, you will **become proficient with** addictive concepts **and attached to** the dimension of **words and meanings** about this ultimate real condition, the profound original nature, and you **will never meet with this teaching** that teaches the samaya **of me, the All-Creator**,

beyond violations and failures. [1183] Because all sense consciousnesses and their apparent objects, however they arise, are already liberated in their own condition, **this principle** of dharmakaya, the All-Creating King, the sacred, **supreme** essence **beyond the preservation** of samayas, transcends preservation and violation. **At all times** and in all circumstances the life-streams of sentient beings **primordially abide beyond preservation**, without even the tiniest defect of violation. **Whatever** you **preserve** based upon the system of a lower vehicle [1184] obtains no goal other than **debilitating disease**, so that you deviate from the all-creating state, the essence of Pure Perfect Presence, beyond preservation and violation, and you will never **get familiar with the** profound **principle of me, the All-Creator**.

Govern Everything With Presence

The third subdivision of the extensive explanation of space-like Presence is that, while practitioners may govern everything with non-distraction, the natural state is beyond preservation and violation.

(r) **"Hey! Following is the samaya principle of me, the All-Creator. Attentive non-distraction does not change concrete (phenomena) into wisdom. Practitioners do not produce (wisdom); (everything) already manifests (wisdom). Governing everything with rigpa, practitioners directly experience the profound principle beyond preservation and violation. All phenomena, however they appear, are (already) governed (by rigpa) and manifest the self-originated Source. Regarding the phenomena created by the All-Creating King, (practitioners) should transcend the dualistic distinction between rigpa and ignorance.**

Hey! Here is the reason why it is necessary to become familiar with the samaya principle beyond preservation and violation, as explained above by **me, the All-Creator**, the Teacher. Followers of lower vehicles who alternate the cultivation of

contemplation and post-contemplation through **attentive one-pointed non-distraction** do **not** newly **change** phenomena that appear, with their **concrete** characteristics, **into wisdom**. Practitioners who use action, actor, rejection, and acceptance do **not produce** the essence of wisdom in this way; rather, everything is the one state of self-originated wisdom; this means that, since the beginning, everything is **already manifested** as the nature of total non-dual wisdom. [1185] Sentient beings who do not understand this become confused. Because followers of lower vehicles do not understand this principle, they live in the limitations of negation, affirmation, rejection, and acceptance. To be free from these defects, practitioners should **govern everything with rigpa**, becoming familiar with the meaning of samaya beyond damage and failure. In this way they will **directly experience the profound samaya principle beyond preservation and violation**. Similarly, **all** outer and inner **phenomena, however they appear, already** unceasingly **manifest** and already primordially display Presence Itself, **the self-originated Source**. Because **rigpa governs everything**, they will know that it is not necessary to reject, accept, fabricate, or transform. **Regarding the phenomena** of samsara and nirvana **created by the All-Creating King**, one should **transcend the dualistic distinction between the rigpa of nirvana and the ignorance of samsara** that is maintained by sentient beings. It is ultimately necessary to master the total state of the perfect equality of samsara and nirvana, beyond the acceptance of good and the rejection of evil. [1186]

Value of the Samaya Beyond Preservation and Violation

The second subdivision is the value of becoming familiar with dzogchen samaya beyond preservation and violation.⁴²

(r) **"Hey! In the same way that I, the Teacher of teachers, the All-Creating King, teach transcendence of the dimension of preservation and non-preservation, you, Sattvavajra, after becoming familiar with this state, should teach to my disciples. If you teach this principle to my disciples, they will get free from**

⁴² This second subdivision is not found in the author's previous list of subdivisions.

their paths of actions and ideas. (They will understand that phenomena are) unborn, and everything will be pacified (naturally). They will be (free) in the Mind of Me, the All-Creating King."

Hey! In the same way that I, the Teacher of teachers, the All-Creating King, teach that dzogchen samaya beyond violation and failure transcends the dimensions of preservation and non-preservation, based upon hope, fear, effort and struggle, you, Sattvavajra, after becoming familiar with this state, should teach this principle to all who are disciples of me, the All-Creating Teacher. If you teach this principle to the disciples of me, the All-Creator, they will get free from the restrictive, addictive paths of lower vehicles involving ideas of acceptance and rejection in the dimensions of actions of struggle and achievement, such as preserving samayas, and so forth. [1187] When they directly experience that phenomena are unborn, all conceptual characteristics will be pacified naturally, without rejection. They will be free in and not separate from the Mind of Me, the Teacher, the All-Creating King. There will be the qualified mastery of knowledge in the primordial realm.

Summary: the Natural State

The third subdivision of how to maintain the ultimate principle is the summary, about the natural state beyond preservation and non-preservation. It has two subdivisions:

- 1) relaxation of the three gates⁴³ in the totally effortless state (p80);
- 2) and the effortless state transcends preservation and violation (p81).

⁴³ The three gates are body, voice and mind.

Relaxation of Body, Voice, and Mind

The first subdivision is the explanation of relaxation of the three gates in the totally effortless state.

(r) **"Hey! I am the All-Creating King, Pure Perfect Presence. Because in me there is nothing to affirm or deny, practitioners should not create a limited attitude about anything. Practitioners should not try to cultivate (contemplations involving fixed characteristics), but should relax the three gates naturally, without fabricating anything."**

Hey! Relaxed in the original condition, self-originated wisdom, the total universe of samsara and nirvana, **I am the Teacher, the All-Creating King, *rigpa*, Pure Perfect Presence. Because in my essence there is nothing at all to affirm as existing or to deny as not existing, practitioners who want to precisely understand the real condition, the essence of Pure Perfect Presence, should not create a conceptually limited attitude about anything, such as existence, non-existence, and so forth. [1188] The concise advice is that practitioners should not try to cultivate contemplations attached to fixed characteristics, but should relax the three gates naturally, without using actions, struggles, and practices to correct or fabricate anything.** The *Longdrug* says:⁴⁴

The essence (of Presence) that abides in this way does not recognize any limiting features of view, meditation, or behavior. Mantras, contemplations, and meditations never restrict this (Presence). Generosity, ethics, patience, diligence, meditation, and *prajña* do not help or harm this (Presence). Tantras, *lung* teachings, and upadeshas are not at all necessary for this (Presence). Initiations, samayas, and rules do not help or harm this (Presence).

⁴⁴ Folio 184 of the *kun tu bzang po klong drug pa'i rgyud*, the *Adzom* blocks of the *rnying ma'i rgyud bcu bdun*.

According to this quotation, the real condition, self-originated wisdom, is not in any way helped or harmed by acceptance, rejection, effort, or struggle. [1189]

The Effortless State Beyond Preservation and Violation

The second subdivision is the explanation that the effortless state transcends preservation and violation.

(r) "(Presence) does not depend upon special dates and times of planets and stars. Do not cultivate (contemplations) of mind; transcend mantras (of voice) and mudras (of body). The state of all-creating Pure Perfect Presence has no divisive boundary between preservation and non-preservation." Thus he spoke.

Because everything is already liberated in the dimension of the Source, Pure Perfect Presence, it is not necessary to apply any practice with the three gates. (Presence) does **not** depend upon the worship of deities or the attainment of siddhis, using **special dates and times** with favorable astrological junctures of **planets and stars**. Because all phenomena that arise are already the *rolpa* energies of wisdom, **do not** try to produce something else by **cultivating** contemplations of **mind**, such as the development and completion stages. Because all sounds of the voice are the natural sounds of indestructible vajra mantras, it is not necessary to recite other **mantras** with the voice. Because all appearances are already the mandala of wisdom mudras, **transcend** all actions, such as performing **mudras** and dances with the body. [1190] The *Dzogpa Rangjunggi Gyü* says:

In the boundless universe of space, all forms of sentient beings of the three worlds and all possible appearances are the mandala of mudras. All possible sounds are the words of mantras. All possible concepts of mind are thousands of inconceivable contemplations. All good and evil actions are the behavior of buddhas. Everywhere and always, absolutely

everything of the animate and inanimate world, such as material substance, is the mandala of the victorious ones.

According to this quotation, all activities of the three gates are already the three primordially pure secret places of the victorious one, Samantabhadra, the essence of the unique *rolpa* energies of vajra wisdom, without any distinctions between good and evil, acceptance and rejection. **Thus the state of all-creating Pure Perfect Presence is said to be the essence beyond preservation and violation, with no divisive boundary between the preservation and non-preservation of samayas based on acceptance, rejection, effort, and struggle. [1191] Thus he spoke.**

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-second chapter, which explains the *Unbreakable View, Meditation, (and Samaya)*.

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the seventy-second chapter, which explains *Unbreakable View, Meditation, and Samaya*.**

Chapter 73 - *Sacred Activities Beyond Effort*

The third subdivision of the primordially pure base beyond limitations is chapter seventy-three, which explains how to meditate sacred activities beyond effort. It has two subdivisions:

- 1) the teaching (p83);
- 2) and the explanation (p83).

Teaching

The first subdivision is the teaching.

(r) Then the All-Creating King, Pure Perfect Presence, taught direct understanding beyond actions and struggles.

After teaching the way to cultivate the meaning of the samaya of all-creating Pure Perfect Presence beyond preservation, **then the All-Creating King, Pure Perfect Presence**, taught that one should abide in the total primordial, perfect, effortless sacred activities of self-originated wisdom, the manifest nature of the unforced, spontaneous actions performed by all victorious ones of the three times. [1192] He **taught** the principle of **direct understanding, beyond the actions and struggles** of the three gates.

Explanation

The second subdivision is the explanation. It has three subdivisions:

- 1) the brief explanation of effortless sacred activities (p83);
- 2) the extensive explanation of effortless sacred activities (p85);
- 3) and the summary: total primordial self-perfection (p93).

Brief Explanation of Effortless Sacred Activities

The first subdivision is the brief explanation of effortless sacred activities.

(r) **"Hey! I am the All-Creating King. Because my principle as the All-Creating King transcends the dimension of ideas, there is nothing to cultivate."**

Hey! I am the Teacher, self-originated wisdom, Presence Itself beyond deliberate actions, **the All-Creating King.** What is the way to meditate **my** state of sacred activity beyond effort, the **principle of the All-Creating King?** All phenomena are indivisible from the essence of the one self-originated Pure Perfect Presence and **transcend the dimension of speech, ideas, and communication.** Because all actions and struggles are transcended, one directly understands **that there is nothing at all to cultivate.** About this the *Namkha Barwai Gyü* says:

Although Presence has an inconceivable way to perform sacred activities, [1193] some people teach traditional reasons for performing sacred activities: perform sacred activities to remove the darkness of ignorance; perform sacred activities to remove the karmic traces of stupidity; perform sacred activities to conquer the darkness of obscurations; perform sacred activities to liberate the five poisons in their own condition; perform sacred activities to transform sentient beings into buddhas; perform sacred activities to cut off the root of the illusory base; perform sacred activities to liberate illusory vision in its own condition; perform sacred activities to liberate the concrete base of appearances; perform sacred activities to guide beings from samsara; perform sacred activities to create bliss from suffering; perform great, sacred activities to understand that everything is enlightenment. These sacred activities are versions of pacification, enrichment, magnetism, and subjugation.⁴⁵

⁴⁵ The four types of sacred activities--pacification, expansion, empowerment, and subjugation--are respectively related to the vajra family in the east, the ratna family in the south, the padma family in the west, and the karma family in the north. Each of the four activities is subdivided into body, voice, and mind. Each of body, voice, and mind is subdivided into outer, inner, and secret. Four actions multiplied by three vajras multiplied by three totals thirty-six categories of sacred activities.

According to this quotation, when one gets familiar with relaxing in the unfabricated, natural realm of Presence Itself beyond the cultivation (of specific activities), all sacred activities effortlessly and automatically arise. In all-creating Pure Perfect Presence there are no other sacred activities to be applied. [1194]

Extensive Explanation of Effortless Sacred Activities

The second subdivision is the extensive explanation of effortless sacred activities. It has seven subdivisions:

- 1) because Presence transcends causes and conditions, one relaxes, without effort (p85);
- 2) because phenomena arise and liberate beyond concepts, the three gates are relaxed beyond effort (p86);
- 3) because perceptions and feelings are liberated in the unborn state, one relaxes naturally, without correction (p87);
- 4) because self-liberation is beyond disturbance, the six senses are relaxed (p89);
- 5) because all phenomena are primordially equal, the three gates are naturally relaxed (p90);
- 6) because object and mind never emanate and reabsorb, they continue in the realm of self-originated clear light (p91);
- 7) and because the natural state transcends meditation, one relaxes naturally (p92).

Presence Transcends Causes and Conditions

The first subdivision is the explanation that, because Presence transcends causes and conditions, one relaxes, without effort.

(r) "Hey! Presence is the essence of the authentic state. The authentic state cannot be fabricated. Because I am self-originated and transcend all causes and conditions, you should simply relax in the natural state, beyond efforts of the three gates. By using actions and efforts to pursue the state beyond

conceptual characteristics, practitioners will never meet with me, the All-Creator."

Hey! This Presence Itself, self-originated wisdom, **is the** primordial, **authentic essence** beyond fabrication by any actions or efforts. [1195] **The authentic original state cannot be fabricated** by any buddhas or sentient beings. **Because I**, Presence Itself, **self-originated** wisdom, all-creating Pure Perfect Presence, the self-originated, uncompounded state, **transcend all causes** of production **and conditions** for maturation, you should **simply relax in the unfabricated natural state, beyond efforts of the three gates**, not struggling to accomplish something with actions. **Any practitioners** who do not directly experience this state beyond causes, conditions, struggle, and achievement, and **who** instead **use actions and efforts** of the three gates **to pursue the state beyond conceptual characteristics will never meet with me**, Pure Perfect Presence, **the All-Creator**, the essence of total, effortless self-perfection. By following paths involving hope, fear, effort, and struggle, practitioners will never understand the state of primordial liberation, *rigpa*, Pure Perfect Presence. [1196]

Everything Arises and Liberates Beyond Concepts

The second subdivision is the explanation that, because phenomena arise and liberate beyond concepts, the three gates are relaxed beyond effort.

(r) "Hey! Because the sacred activities of me, the Teacher, the All-Creator, transcend actions, there are no arduous actions to apply. Because Presence has no frame of reference, there is no idea to meditate. Because sacred activities transcend union and separation, simply relax, without distraction."

Hey! Here is the essence of the effortless sacred activities of me, the Teacher of teachers, **the All-Creator**: all actions of the three gates are the self-originated, self-arising sacred activities of Samantabhadra. Because there are **no actions** other than this state,

there are **no arduous actions to apply** and nothing else to produce. The *Namkhache Tsawa Düpai Gyü* says:

Sacred activities of Body are not born. Sacred activities of Voice are not spoken. Sacred activities of Mind are not thought. Sacred activities of Qualities are not achieved. Sacred activities of Activities are not applied. These are my sacred activities.

Similarly, **because** the Source, Pure Perfect Presence, **has no dualistic frame of reference, there is no idea to meditate** and no effort to practice meditation. Because in Presence Itself, self-originated wisdom, the essence of primordial self-perfection, all four types of sacred activities primordially **transcend union and separation** in all beings, the advice is to **simply relax, without distraction**, in precisely this manner that does not require any effort or struggle. [1197]

Perceptions and Feelings Are Already Liberated

The third subdivision is the explanation that, because perceptions and feelings are liberated in the unborn state, one relaxes naturally, without correction.

(r) **"Because unborn perceptions and feelings manifest (wisdom), all is accomplished; there are no other (actions) to perform. Hey! I am the Teacher, the All-Creating King. Because the sacred activities of all victorious ones are performed by me, self-originated wisdom is already perfected, without anything being done. The authentic state has never required deliberate actions. You, Sattva, should simply relax, without effort, in the authentic state."**

From the very moment that any **perceptions and feelings** self-arise from the *tsal* energies of *rigpa*, Pure Perfect Presence, they have an **unborn** essence, like the water of a mirage. They have never been able to undermine any of the qualities of self-originated wisdom, which naturally **manifest** in an effortless, self-perfected

way. There are **no other** sacred activities **to perform**. All four sacred activities have already been **accomplished** in the nature of self-originated Presence Itself. There is no need now to struggle with effort. In the essence of Presence Itself, dharmakaya, all sacred activities to accomplish the two benefits have already been effortlessly self-perfected. [1198] The *Tawai Yangnying Namkha Longyang* says:

When one masters dharmakaya, all qualifications naturally emanate. There is no need to talk about actions to benefit others. They have already been completed in primordial self-perfection.

Hey! All sacred activities abide in the effortless state of total primordial accomplishment. Because **I, the Teacher, the All-Creating King**, am the state of all buddhas, all the **sacred activities** performed by **victorious ones** of the three times are the sacred activities of me, the All-Creating King, Pure Perfect Presence. The *Namkhache Tsawa Düpai Gyü* says:

The four types of sacred activities, however performed, are the state of the sacred activities of me.

According to this quotation, all possibilities of the four types of sacred activities are **performed by me**, all-creating Pure Perfect Presence. In me, **self-originated wisdom**, all sacred activities **are** effortlessly self-perfected **without anything being done**. [1199] Because effortless sacred activities in the essence of **authentic** Presence Itself **have never required any** deliberate **actions** of effort and struggle, you, **Sattvavajra**, **should simply relax, without effort, in the authentic state**. The essence of the sacred activity in the transmission of the Teacher, the All-Creating King, is to remain without correction in the realm of knowledge, understanding the state beyond actions, efforts, and struggles. When sacred activity is subdivided into different aspects, there are four types of sacred activities. The *Phaglam Köpai Gyü* says:

The word "message" is used because previous sugatas gave these teachings. The word "activities" is used because one hears and thinks about these messages.⁴⁶ The word "pacification" is used because the sufferings of mind are pacified. The word "expansion" is used because the paths based upon these messages are followed. [1200] The word "empowerment" is used because these messages are useful and convenient for one's mind. The word "subjugation" is used because the root of samsara is cut off.

Self-Liberation Beyond Disturbance

The fourth subdivision is the explanation that, because self-liberation is beyond disturbance, the six senses are relaxed.

(r) "Whatever experiences and mental events arise in the unfabricated natural state of the victorious ones already abide in the unborn state. If you understand this, all conceptual characteristics of actions and efforts are transcended. Hey Sattvavajra! Simply meditate the natural state. With the view that directly experiences that everything self-liberates in its own state, practitioners naturally relax, without distraction, beyond actions and efforts. Everything is self-originated and already liberated in its own state."

When the six senses remain naturally beyond effort, and you do **not** try to **fabricate** something other than the **natural** state of Presence Itself, whatever perceptions arise are self-liberated without a trace, and you do not become distracted or forgetful. This state is the ultimate knowledge of the All-Creating King. Thus, **whatever** perceptions of the six senses, **experiences, and mental events arise in the** primordially liberated, baseless, profound **state of the victorious ones** already **abide in** the ultimate, **unborn essential state. If you understand this, all conceptual characteristics of**

⁴⁶ *Phrin las* is often translated into English as *sacred activities*. More literally, *phrin* means *messages* and *las* means *activities*. An alternative translation of *phrin las* is *activities with messages*.

actions and efforts are transcended. In order to understand this principle, leave the six senses in the unfabricated natural state. [1201]

Hey Sattvavajra! Simply meditate this state of natural Presence Itself, naturally beyond all actions and efforts. In the direct experience of the meaning of this unfabricated original condition, there is not the tiniest thing to fabricate or transform in relation to the six sense consciousnesses, together with their objects, or in relation to any phenomenon of the inanimate or animate universe. In the realm of the total, primordial, empty view where everything self-liberates in its own objectless, immaterial state, practitioners naturally relax, without distraction, beyond any actions and efforts of the three gates. From the very moment when any phenomenon appears as object or subject, self-arising and manifesting from the self-originated *tsal* energies of Presence Itself, no antidotes are necessary, because everything is already liberated in its own state without a trace, like a figure drawn on water. There is no need for any other practice of meditation to accomplish sacred activities. [1202]

The Natural State of the Three Gates

The fifth subdivision is the explanation that, because all phenomena are primordially equal, the three gates are naturally relaxed.

(r) "Hey Sattvavajra! Simply meditate the natural state. Do not contrive anything with your body. Do not discipline your sense organs. Do not give advice with your voice. Do not apply any actions or efforts (to communicate). Relax mind in the realm not moved to fixate upon anything. When you cultivate this sacred activity beyond actions, all benefits are perfected, without the application of anything."

Hey Sattvavajra! Simply meditate this natural, unmistaken state, in which all phenomena abide in unfabricated equality, the dimension of great bliss, Presence Itself, beyond good, evil, rejection, and acceptance. How should this state be meditated? Because there is no job of meditating with effort, struggle,

fabrication, or transformation, **do not contrive anything** by meditating that **your body** is in the form of a deity, and so forth. **Do not discipline your sense organs.** Relaxing naturally, without concentrating internally, simply remain in the unattached self-luminosity in which all apparent objects of the five senses seem to be bright planets and stars (reflecting) in the ocean. Similarly, **with your voice do not give any advice** with meaningful words.⁴⁷ Relax in the incommunicable realm, **without applying any actions and efforts** to speak or communicate. **Relax mind in the unshakable realm** that is **not moved** by attachments and efforts **to fixate anywhere** upon some objective. [1203] Also, instead of fixing upon some objective, practitioners should relax in the realm unmoved by concepts and karmic prana energies. In all cases, **when one cultivates this** effortless, self-perfected **sacred activity beyond** the application of any **actions** of effort and struggle with the three gates, **all benefits are** directly experienced to be **already** completely **perfected, without the application of any actions** to achieve the two benefits. This is the essence of the great self-perfected, effortless sacred activity of Samantabhadra. The *Kuntuzangpo Chewa Rangla Nepa* says:

Transcendence of all rejection and acceptance is the excellent sacred activity in which there is nothing to cultivate or avoid. This sacred activity is always excellent.⁴⁸

Self-Originated Clear Light

The sixth subdivision is the explanation that, because object and mind never emanate and reabsorb, they continue in the realm of self-originated clear light.

(r) **"Hey! Do not struggle with the three gates to produce natural, effortless great bliss. Do not fabricate or conceive anything. Do not fix mind (upon dualistic concepts). Do not**

⁴⁷ Four editions of the *kun byed rgyal po* say "Do not restrain the voice."

⁴⁸ This quotation uses word play with the name Samantabhadra (*kun tu bzang po*, all-good, always excellent).

follow conceptual characteristics. Simply relax in self-originated wisdom, the state of bliss. This state of self-originated clear light is the sacred activity of the state of the All-Creating King."

Hey Mahasattva! Abandoning every type of action of the three gates, **do not struggle** with the three gates to **produce** the realm of **great bliss**, Presence Itself, the **natural** real condition **beyond** all actions and efforts. **Do not** try to transform or **fabricate** the essence. [1204] **Do not conceive** the concrete characteristics of object and subject that confine one in a dualistic dimension. **Do not fix mind** upon any aspects, such as material and immaterial, pure and impure, samsara and nirvana, and so forth. Because Presence Itself, **self-originated wisdom**, has never been subject to pain and suffering, **do not follow** worldly **conceptual characteristics**. **Simply relax** in the natural, unfabricated state of great **bliss** beyond transition and change. **This state of self-originated clear light**, the nature of Presence, does not correct anything in this realm of clear light, but already **is the** effortless, self-perfected **sacred activity of the state of the Teacher, the All-Creating King**. [1205]

Simple Relaxation Beyond Fabrication

The seventh subdivision is the explanation that, because the natural state transcends meditation, one relaxes naturally.

(r) "Hey Sattvavajra! Meditate the natural state. When one continues in the unfabricated natural state, there is no need to assess and no need to correct with antidotes. Simply relax, without fabrication, in the just-that-ness of direct experience."

Hey Sattvavajra! Meditate this primordial, **natural**, unfabricated **state**, Presence Itself, the original condition of all phenomena. How should one meditate? Because the objectless, self-luminous, self-originated wisdom of Presence Itself transcends conceptual dimensions of assessment with logic and justifications depending upon a judger and a judged object, in order to meditate and **continue in the unfabricated, natural, authentic state**, Presence Itself, **there is no need to assess** with measurements.

There is no need to correct or transform self-originated, uncompounded, unfabricated, inherent wisdom **with antidotes**. When one **simply relaxes in the unfabricated just-that-ness of natural direct experience**, all four types of sacred activities are effortless self-perfected. [1206] The *Dönsal* says:

The four types of effortless sacred activities themselves constitute insubstantial dharmakaya beyond concepts. Directly experienced, all concepts are pacified, and this is named the sacred activity of pacification. At the same time precious qualifications arise, and this is named the sacred activity of expansion. Everything that manifests comes from dharmakaya. Everything that abides is in dharmakaya. Everything that disappears dissolves in dharmakaya. Because dharmakaya empowers everything, this is named sacred activity through empowerment. Because insubstantial, non-material *rigpa*, unobstructed by any limitations, manifests and comprises all *thugje* energies, this is named the sacred activity of subjugation.

Summary: Primordial Self-Perfection

The third subdivision is the summary: total primordial self-perfection. [1207]

(r) "Hey! In this essence beyond actions, there is nothing to accomplish by applying efforts with the three gates. When one abides in the knowledge of the All-Creating King, my principle of sacred activity is already self-perfected." Thus he spoke.

Hey! There are no activities to accomplish by applying efforts with the three gates in this self-perfected sacred activity, the essence beyond actions of the three gates. The *Dönsal* says:

In the same way that the dark night of the three realms is removed by the light rays of the sun without actions and efforts, total, unrestricted *thugje* energies are the supreme sacred activities beyond actions and efforts.

Thus, when one becomes familiar with **abiding in** the unfabricated self-perfected state, **the knowledge of dharmakaya, the All-Creating King**, my principle of these four all-creating types of effortless **sacred activity are** already effortlessly **self-perfected**. Without struggling with hope and fear, simply relax in the unfabricated natural state. [1208] **Thus he spoke.**

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-third chapter, which explains *Abiding in the Natural State Beyond Effort*.

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the seventy-third chapter, which explains *Abiding in the Natural State Beyond Effort*.**

Chapter 74 - *Mandala Beyond Development*

The fourth subdivision of the primordially pure base beyond limitations is chapter seventy-four, which explains how to meditate the mandala⁴⁹ beyond development. It has two subdivisions:

- 1) the teaching (p95);
- 2) and the explanation (p95).

Teaching

The first subdivision is the teaching.

(r) Then the All-Creating King, Pure Perfect Presence, taught how to abide in the Source, beyond union and separation.

After explaining how sacred activity is effortlessly self-perfected in the essence of all-creating Pure Perfect Presence, **then the All-Creating King, Pure Perfect Presence, taught** the principle that all phenomena **abide in the Source**, the essence of Pure Perfect Presence, the state of the three vajras--Body, Voice, and Mind, **beyond union and separation**, and that there is no other mandala to develop.

Explanation

The second subdivision is the explanation. It has three subdivisions:

- 1) the brief explanation that Presence Itself, self-originated wisdom, transcends development (p96); [1209]
- 2) the extensive explanation that Presence Itself, self-originated wisdom, transcends development (p96);
- 3) and the summary: only natural relaxation (p103).

⁴⁹ Details about how some teachings advise students to develop a mandala are given in chapter 62.

Brief Explanation of the Mandala Beyond Development

The first subdivision is the brief explanation that Presence Itself, self-originated wisdom, transcends development.

(r) **"Hey Sattvavajra! Meditate the natural state. I, the Teacher of teachers, the All-Creating King, teach that the Source transcends establishment. I teach that the natural state makes no (distinction between) the principal deity and retinue."**

Hey! You, Sattvavajra, should meditate the natural state, Presence Itself, which transcends the attempt to develop the unfabricated, total, self-perfected mandala. Specifically, **I, the Teacher of teachers, the All-Creating King, teach that the Source, the mandala of Pure Perfect Presence, transcends establishment** of ingredients and necessities. Because natural Presence Itself **makes no distinction between principal deity and retinue, I teach** that all phenomena, however they appear, abide in the essential **state** of the one self-originated, self-perfected mandala in the unborn space of Presence Itself. There is no other mandala to establish.

Extensive Explanation of the Mandala Beyond Development

The second subdivision is the extensive explanation that Presence Itself, self-originated wisdom, transcends development. It has three subdivisions:

- 1) the general explanation of the mandala in which everything is already effortlessly liberated in its own condition (p97); [1210]
- 2) the detailed explanation of the mandala of visible yet empty Body, the mandala of resounding yet empty Voice, and the mandala of present yet empty Mind (p98);
- 3) and the summary: the three mandalas of the naturally relaxed three gates (p102).

General Explanation of the Mandala of Liberation

The first subdivision is the general explanation of the mandala in which everything is already effortlessly liberated in its own condition.

(r) **"Hey! The King of *rigpa* governs through luminosity. The principle of the Source beyond struggles and achievements is experienced through the supreme wisdom of direct understanding. This is the mandala of the All-Creating King."**

(The All-Creating King) calls Sattvavajra by saying **Hey!** The meaning of center-periphery (dkyil-'khor) is mandala. *Mandal* means the source and *la* means to obtain and maintain. **The King of *rigpa* governs** all phenomena encompassed by the universe of samsara and nirvana **through** direct experience of the **luminosity** of total self-originated wisdom. **The principle of the Source** of all phenomena, Presence Itself, self-originated wisdom, **beyond** causes, conditions, **struggles**, and **achievements**, is grasped in a non-dual way free from union and separation, and **is non-destructively experienced through the supreme wisdom** of natural *rigpa* by the individual perceiver who **directly understands** in a precise and unmistakable way. **This obtainment is the essence of the unfabricated, self-perfected mandala of dharmakaya, the All-Creating King, beyond struggles and achievements.** [1211] The naturally self-perfected mandala has three aspects, relating to the three kayas. The *Dönsal* says:

The natural self-perfected mandala is the victorious mandala of the three kayas. The *rigpa* center, with its wisdom periphery, constitutes the real meaning of the essence of dharmakaya. The deity center, with the *yab-yum* sattvas, constitutes the real meaning of the essence of sambhogakaya. The universal base center, with its eight consciousnesses periphery, constitutes the real meaning of the essence of nirmanakaya.

Detailed Explanations of the Mandalas

The second subdivision is the detailed explanation of the mandala of visible yet empty Body, the mandala of resounding yet empty Voice, and the mandala of present yet empty Mind. It has three subdivisions:

- 1) the mandala of visible yet empty Body (p98);
- 2) the mandala of resounding yet empty Voice (p99);
- 3) and the mandala of present yet empty Mind (p101).

Mandala of Body

The first subdivision is the mandala of visible yet empty Body.

(r) "Hey! I, the Teacher of teachers, the All-Creating King, manifest the (Body) mandala of the Source. All phenomena, however they appear and abide, manifest in the unborn realm, dharmadhatu. There is nothing to accept or reject in the Source state manifested by me, the All-Creator."

Hey Sattvavajra! I, the Teacher of teachers, dharmakaya, the All-Creating King, manifest the Body mandala of the Source. [1212] The term "Source" here means *rigpa*, the essence of Pure Perfect Presence. The *Namkhache Tsawa Düpai Gyü* says:

My state is the Source, Pure Perfect Presence. The Source is not something other than Pure Perfection, primordial enlightenment. It immaculately manifests everything. It is the Source from which everything self-originate. It is the Source that is all-pervading. It is the Source that perceives everything. It is the Source that manifests anything. It is the Source that embraces everything. It is the Source in a non-dual way. It is the Source beyond effort. It is the Source that is indestructible and unchanging. It is the one Source from which nothing is different. My state, Pure Perfect Presence, is the Source. Pure Perfect Presence manifests everywhere,

in every possible way. What manifests everywhere is never something else.

Thus, visions, sounds, memories, awareness, and all phenomena encompassed by the universe of samsara and nirvana are nothing other than illusory dream energies that self-manifest from the *tsal* energies of the Source, Pure Perfect Presence, [1213] and abide as the mandala of all-creating Pure Perfect Presence. The *Namkhache Tsawa Düpai Gyü* says:

All form visions are my state of Body. All resounding sounds are my state of Voice. All of mind's memories and thoughts are my state of Mind. Since everything manifests from me, I am self-originated wisdom.

Thus, the outer world vessel appears in the form of the five elements, which manifest visible but empty reflections in the vast dimension of the Source, Pure Perfect Presence. The inner contents of the world manifest in the forms of the six types of sentient beings. **All these phenomena** of the universe of samsara and nirvana, **however they appear and abide**, are self-perfected and effortlessly **manifest in the non-conceptual realm** of primordially **unborn rigpa**, the essence of Pure Perfect Presence, total emptiness, **dharmadhatu**, basic space. **Because** all these phenomena abide **in the one essential Source**, the real condition, there are **no** dualities, such as good and evil, **acceptance and rejection**, buddhas and sentient beings, and so forth. Whatever appears as the illusory phenomena of samsara **is manifested by me**, the Teacher, **the All-Creating King**, as my mandala of Body. [1214]

Mandala of Voice

The second subdivision is the mandala of resounding yet empty Voice.

(r) "Hey! I, the Teacher of teachers, the All-Creating King, **establish the Source, the mandala of Voice. All phenomena, however they resound and abide, are established as Voice from**

unborn space and are unified in the Voice of the incommunicable Source. These sounds are manifested by the All-Creating King."

Hey! I, the Teacher of teachers, the All-Creating King, establish the mandala of Voice, the great self-originated wisdom of the Source. All phenomena, however they resound and abide as sounds of the animate and inanimate worlds, such as languages of the six families of beings, and so forth, are established as the echo-like, empty resoundings of Voice, which unceasing arise from primordially unborn space, dharmadhatu, the essence of Pure Perfect Presence. [1215] Any and all sounds are **unified in** and indivisible from **the Voice of the incommunicable Source**, dharmakaya, the All-Creating King, whether the sounds appear in the form of the sixty branches of brahma melodies⁵⁰ for victorious ones or as the various sounds of impure sentient beings, such as the various lamentations and weeping of the denizens of hell. Ultimately, from the very moment when sounds arise and unobstructedly appear from the *dang* energies of unborn Pure Perfect Presence, these empty sounds are indivisible from and identical to the incommunicable essence. The *Dorje Sempa Namkhache* says:⁵¹

The ocean of victorious ones as the wisdom Body, all sentient beings of the five families, with their mistaken illusions, and the infinite different relative illusions are totally identical in the essence of ultimate space. [1216]

Thus, all sounds, however they resound, are manifested in the mandala of Voice by the All-Creating King.

⁵⁰ The sixty variations of buddha speech include six root tones for each of the following ten categories: brahma, cymbals, song and dance, kalapanga bird, thunder, echo, unstable, pleasing to hear, non-agitated, and very clear. Another presentation has the following six categories: brahma, cymbals, song, kalapanga bird, thunder and sitar, in each of the ten divisions: generating understanding, comprehensible, being worthy of respect, without discord, extremely profound, acceptable, indomitable, pleasing to hear, unconfused, and very clear.

⁵¹ This quotation does not appear in any editions of the root text of the *rdo rje sems dpa' nam mkha' che*.

Mandala of Mind

The third subdivision is the mandala of present yet empty Mind.

(r) **"Hey! I, the Teacher of teachers, the All-Creating King, manifest the Source, the (Mind) mandala of *rigpa*. All perceptions of memory and awareness, however they appear, are directly known to be the unborn state of All-Creating (Presence)."**

Hey! I, the Teacher of teachers, the All-Creating King, manifest the Source, the mandala of Mind, the total wisdom of *rigpa*. All perceptions of memory and awareness, however they appear in the life streams of sentient beings, as well as all non-conceptual wisdom in the Minds of victorious ones, **are directly known to be the primordially unborn, ineffable state of all-creating Pure Perfect Presence**, beyond differentiation into good and evil. Because the Source manifests the mandala of the Mind of self-originated wisdom, and because there is no other mandala, all phenomena that now appear in the form of the emotions and ego consciousness in the life streams of sentient beings are the mandala of the Mind of dharmakaya, the All-Creating King. [1217] The *Chöying Rinpochei Dzö Kyi Drel* says:

Whatever sense organs and objects appear as the aggregation of emotions and ego consciousness never move outside the realm of the one mandala of self-originated wisdom. The *Yige Medpa* says:⁵²

Everything that arises as illusory vision is my Presence. Everything that abides as illusory vision is my Mind. Everything that appears as illusory vision

⁵² Folio 222 in chapter one of the *yi ge med pa'i rgyud* in the *Adzom* edition of the *rnying ma rgyud 'bum*.

is my Body. Everything that resounds as illusory vision is my Voice.

Summary: Mandala of the Three Relaxed Gates

The third subdivision is the summary--the three mandalas of the naturally relaxed three gates.

(r) "The Body, Voice, and Mind of me, the All-Creator, are the three unfabricated, natural mandalas. Understanding the beginningless, complete state of the one (mandala) beyond construction, one relaxes in the meaning of the self-perfected Source."

All phenomena encompassed by visions, sounds, and awareness abide primordially in the essential vajra state of **the Body, Voice, and Mind of me, the Teacher, the All-Creating King**. **These are the three unfabricated, natural mandalas. Understanding** that all phenomena of the universe of samsara and nirvana have **not** been **constructed** through effort and struggle, but, since beginningless time, are the **complete state of the one mandala** of the All-Creating King, *rigpa*, Pure Perfect Presence, **one relaxes in the meaning of the Source**, Presence Itself, the **self-perfected** essence of all mandalas of the victorious ones, beyond development. [1218] But if one does not understand this and gets attached to specific characteristics in one's life stream, one never moves away from the essence of samsara. Thus the advice is to understand the primordially existent state. The *Trödral Dönsal Chenpo* says:

The *rolpa* energies of samsara in one's life stream, all phenomena included in the animate and inanimate universe, whatever appears in visible forms, is Body. As with reflections on the surface of water, there is nothing to grasp. All sounds are Voice. Even while resounding, sounds have no essence. Memories and concepts are Mind. They are like drawings in water. In one's life stream no grasping subject exists. In summary, all visible forms are the *rolpa* energies of Body. [1219] All sounds are the *rolpa* energies of Voice. All

memories and concepts are the *rolpa* energies of Mind. But when this is not understood, one grasps at specific characteristics in one's life stream. Yet even this grasping is the *rolpa* energy of samsara.

Summary: Simple Natural Relaxation

The third subdivision is the summary: simple natural relaxation. It has two subdivisions:

- 1) the specific advice to relax naturally because the real condition of the relaxed three gates is the state of the victorious ones (p103);
- 2) and the specific advice to relax naturally because the ultimate wisdom is naturally inherent wisdom (p104).

Relaxed Three Gates

The first subdivision is the specific advice to relax naturally because the real condition of the relaxed three gates is the state of the victorious ones.

(r) "Hey Sattvavajra! Simply meditate the natural state. When one relaxes the three gates to continue in the natural state, the supreme mandala of the self-originated Source, one abides in the state of me, the All-Creator. In the past the All-Creating King realized the (self-)perfected (double) benefit by relaxing in the natural state. In the future the All-Creating King will realize the (double) benefit by relaxing in the unfabricated natural state. In the present time the All-Creating King abides in the knowledge by relaxing in the natural state."

Hey Sattvavajra! Simply meditate this primordially abiding, unfabricated **natural state**, self-originated wisdom, Presence Itself, which abides as the essence of the three vajra mandalas of Body, Voice, and Mind, as explained above. Specifically, there is nothing at all to fabricate or transform **in this supreme mandala of the** unchanging clear light of the **Source** of all phenomena, *rigpa*, **self-originated** wisdom. **When, by relaxing**

the three gates without fabrication, **one continues in the** realm of the **natural state**, the real condition, [1220] **one abides in the** authentic state **of me**, the Teacher, **the All-Creator**. The line, "**In the past the All-Creating King**," means that all previous buddhas are the essential state of the All-Creating King, and not something else. These buddhas in the past directly manifested enlightenment on the level of the self-perfected double **benefit** (of self and other) **by relaxing in the** unfabricated, **natural** self-originated **state**, the Source. The line, "**In the future the All-Creating King**," means that future buddhas, sentient beings of the six families in the three realms, are not something other than Pure Perfect Presence, the All-Creating King, and will realize the self-perfected **benefit** of self and other **by relaxing in the unfabricated natural state**, self-originated wisdom, Presence Itself. [1221] The line, "**In the present time the All-Creating King**," means that buddhas alive now, in the present time, **abide** and remain as the sacred, glorious lords of sentient beings in the three realms **by relaxing in the unfabricated natural state**, beyond applying even the smallest amount of fabrication or transformation in this self-originated, unconditioned **knowledge**. The advice to the retinue, such as Sattvavajra, and so forth, is to simply relax in the unfabricated natural state, without doing anything to construct or transform the three gates into the three primordially abiding mandalas.

Ultimate Wisdom

The second subdivision is the specific advice to relax naturally because the ultimate wisdom is naturally inherent wisdom.

(r) "**Hey Mahasattvavajra! You should simply meditate. To practitioners who participate in my retinue, you should teach effortless relaxation in this natural state of the All-Creating King. This relaxed natural state is not experienced by all beings. Practitioners should transcend dimensions of understanding, relax in equality, and abide in the state of the All-Creating King.**" Thus he spoke.

Hey Mahasattvavajra! You should simply meditate by relaxing in the unfabricated natural state, beyond trying to construct a mandala in the Source, Pure Perfect Presence. Also, **to practitioners who participate in the retinue of me**, the All-Creator, you should **teach effortless relaxation in the natural state of the All-Creating King**, beyond acceptance, rejection, struggle, and achievement. [1222] The *Lado* says:

Transcending the objective dimension where mind understands or does not understand, go beyond the referential qualities of meditation and non-meditation. Sattva, do not maintain some principle of right and wrong. Sattvavajra should not teach to others any attitude that intends something. If you taught this type of intentionality to others, practitioners in the retinue would not get free from their limiting attachments to mind and phenomena, the referential objects of their intentionality. Therefore you should teach the intention beyond intentions.

This quotation communicates the principle of abiding in the natural state of unfabricated, absolute equality, beyond the intentionality of any limiting concepts, beyond frames of reference, and beyond all attachment to mind and objective qualities. [1223]

Because **this** principle of the Source, great, secret atiyoga, **the relaxed natural state, is not experienced by all** beings, they do not understand how to relax in the natural state and they cannot trust this principle. But practitioners with high capacity **transcend dimensions** of speech, thought, and communication that distinguish between something to understand and someone who **understands**. Then they are able to **relax in equality and**, understanding the principle of ineffable, individual, natural *rigpa*, they necessarily **abide in the** primordially self-perfected benefit, the **state of the All-Creating King**, self-abiding wisdom, dharmakaya. **Thus he spoke.**

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-fourth chapter, which explains *Abiding in the Source State*.

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the seventy-fourth chapter, which explains *Abiding in the Mandala of the Source State*.** [1224]

Chapter 75 - Initiation Beyond Bestowal

The fifth subdivision of the primordially pure base beyond limitations is chapter seventy-five, which explains how to meditate the initiation beyond bestowal. It has two subdivisions:

- 1) the teaching (p107);
- 2) and the explanation (p107).

Teaching

The first subdivision is the teaching.

(r) Then the All-Creating King, Pure Perfect Presence, taught the principle that everything abides in empowering *rigpa*.

After explaining how to meditate the mandala beyond development, **then the All-Creating King, Pure Perfect Presence, taught** the principle that all phenomena of samsara and nirvana are already perfect in and never move outside the Source, the dimension of Pure Perfect Presence. Because everything already **abides** in and is primordially **empowered by *rigpa***, self-originated wisdom, practitioners transcend dependence upon conceptual characteristics.

Explanation

The second subdivision is the explanation. It has three subdivisions:

- 1) the brief explanation of the self-perfected initiation of *rigpa* (p108);
- 2) the extensive explanation of the self-perfected initiation of *rigpa* (p109);
- 3) and the summary that the wisdom of governing *rigpa* is the all-creating state (p116).

Brief Explanation of the Self-Perfected Initiation

The first subdivision is the brief explanation of the self-perfected initiation of *rigpa*.

(r) **"Hey Sattvavajra! Meditate the natural state. Because the King of *Rigpa* governs all as the luminosity (of liberation), there is no dependence upon initiations, with their delightful characteristics. Understanding this, practitioners relax in the natural state beyond concepts."**

Hey Sattvavajra! Simply **meditate** the All-Creating King, dzogchen, empowerment beyond actions and efforts, Presence Itself, self-originated wisdom, **the natural state** beyond rejection and acceptance. By meditating in this way, practitioners receive the self-empowering initiations of the ultimate real condition. [1225] About these initiations the *Dönsal* says:

The essence of initiation is self-originated wisdom, and not some external initiation. The semantic meaning of initiation⁵³ is "to govern all phenomena of samsara and nirvana."

The King of self-originated *Rigpa* governs all apparent phenomena of the universe of samsara and nirvana **as the direct experience of the immediate luminosity** of total, unfabricated, self-perfected, transcendent primordial liberation. Because nothing ever moves outside this realm, there is **no dependence upon initiations with intentional qualities**, such as introduction to **delightful** wisdom that relies upon dimensions of conceptual **characteristics**, requiring substances, actions, and so forth. When practitioners **directly experience** this all-creating state beyond actions and efforts, [1226] they **relax in the unfabricated natural state of non-conceptual total equality**.

⁵³ The Tibetan word *dbang*, pronounced *wang*, is often translated into the English word *initiation* or the Sanskrit word *abhisheka*.

Extensive Explanation of the Self-Perfected Initiation

The second subdivision is the extensive explanation of the self-perfected initiation of *rigpa*. It has three subdivisions:

- 1) the base of atiyoga, *rigpai tsalwang*,⁵⁴ transcends defects and qualities (p109);
- 2) the path of atiyoga, total natural relaxation, transcends objects, concepts, and characteristics (p113);
- 3) and the goal of atiyoga is the non-duality of hope and fear. (p114).

Base Beyond Defects and Qualities

The first subdivision is the explanation that the base of atiyoga, *rigpai tsalwang*, transcends defects and qualities. It has two subdivisions:

- 1) the self-perfected *rigpai tsalwang* (p109);
- 2) and the governing *rigpai tsalwang* (p112).

Self-Perfected *Rigpai Tsalwang*

The first subdivision is the self-perfected *rigpai tsalwang*.

(r) "Hey! When one directly knows the (primordially) received initiation of the All-Creating King, material phenomena always manifest the unfabricated natural state. Beyond causes and conditions, tranquility is the supreme path. The realm of suchness, relaxation in the primordial base no matter what arises, is the initiation of the direct experience of the All-Creating King, the total method. When all (consciousnesses) continue in the dimension of the natural state, practitioners directly experience the equality of defects and qualities, totally transcending concepts about continuation or non-continuation."

⁵⁴ *Rigpai tsalwang* means the self-manifesting empowering energies of naked presence.

Hey! When one knows and directly experiences this meaning of the primordial, self-perfected, already **received initiation of the All-Creating King, *rigpa***, Pure Perfect Presence, which is beyond bestowal, actions, and efforts, all phenomena, however they appear as the **material** substance of the inanimate and animate universe, **always manifest** the self-radiance of unceasing *rig-tsal* energies, the nature of the **unfabricated natural state**. Because all these phenomena [1227] are instantly governed by the total wisdom of *rigpa*, there is **no** dependence upon any **causes** to newly mature anything **or** secondary **conditions** to liberate something. The complete **tranquility** beyond all efforts and struggles **is the supreme path**, secret atiyoga. When there is unmistakable understanding of Presence Itself, the total state of the unfabricated **primordial base**, there is no need for any evaluation, negation, or affirmation of ordinary awareness in the present moment. **When one relaxes** without correcting **whatever arises**, nothing is violated, there is no union with or separation from the **realm of suchness**, the real condition beyond actions and efforts, and one receives the unfabricated *rigpai tsalwang* **initiation**, the unmistakable, **direct experience** of dharmakaya, the essence of **the All-Creating King**, the unsurpassable, **total method, *rigpa***, the original condition of Pure Perfect Presence, primordial liberation beyond elimination or addition. [1228] Master Manjushrimitra says:

The profound, ultimate, supreme initiation is *rigpai tsalwang*. It is named "initiation" because the practitioner directly experiences the real condition and is crowned with empowering wisdom.

The explanation of the self-perfected, complete principle of the four initiations,⁵⁵ the method of bestowal, and the different semantic

⁵⁵ The four tantric initiations are vase, secret, wisdom, and word. The four Dzogchen initiations are elaborate, unelaborate, very unelaborate, and totally unelaborate. The four Dzogchen initiations cannot be identified one by one with the four tantric initiations. The four dzogchen initiations are actually subdivisions of the "word" or "fourth" tantric initiation. Many dzogchen masters give dzogchen initiations in the context of tantric ritual initiations, but this is not indispensable.

meanings of this unfabricated *rigpai tsalwang* are explained in the *Rinchen Drönma Tsawai Gyü*, which says:

The special teaching about the initiation bestowed on mind is explained with (five topics): essence, definitive meaning, types, empowering method, and fruit. The essence is primordially unborn Presence Itself, beyond impure characteristics, nameless, and devoid of limitations. The definitive meaning is that (the initiation of the) Source is primordial, self-empowering, and automatically received. The types (of initiations) are outer, inner, and secret suchness. The empowering method is *rigpai tsalwang*. [1229] The vase initiation (of outer body) is direct experience in its own condition, beyond ordinary awareness. The secret initiation (of inner voice) cannot be indicated, communicated, or explained. The prajña wisdom initiation (of secret mind) integrates with one's mind stream. The symbol initiation transcends intentionality and renunciation. The four impurities are automatically purified through these four initiations: the vase initiation (produces) total luminosity devoid of the impurities of the desire to know, the desire to experience, the desire to accept good, the desire to reject evil, and the desire for intentional fruit; the luminosity of the secret initiation transcends dimensions of experience; the method-wisdom initiation is direct experience of pure luminosity; and the symbol initiation produces non-attachment to experiences, the transcendence of limitations. The bestowal of the four initiations purifies these four types of impurities. Practitioners are liberated from inherent limitations, conceptual limitations, and attachment to thoughts and words. [1230] The fruit is the self-liberation of ordinary mind from limitations, so that the practitioner transcends the limitations of liberation and non-liberation. The miracle of receiving these initiations is (that one recognizes) the (primordial) purity (of everything) in its own condition.

All phenomena are directly experienced as Presence Itself, self-originated wisdom, the primordial base beyond fabrication and correction. Thus, when **all** six sense consciousnesses abide in unceasing, self-arising self-liberation and **continue in the dimension of** unceasing self-manifestations in the **natural state**, practitioners **directly experience the equality of** the negative **defects** of distraction by external objects **and** the positive **qualities** of abiding in inner one-pointedness, beyond **duality**. By **totally transcending** negation, affirmation, acceptance, and rejection in relation to the **benefits**⁵⁶ of **continuing or not continuing** in the dimension of perceptions and conceptions, practitioners find themselves on the (ati)yoga level, beyond both distraction and meditation.

Governing *Rigpai Tsalwang*

The second subdivision is the governing *rigpai tsalwang*.

(r) **"Hey! This state governed by all-creating *rigpa* cannot be communicated with the voice and transcends frames of reference. It pacifies memories and transcends intellectual fabrication. All-pervading like space, it transcends limitations and partialities."**

Hey! Because, as explained above, the total wisdom of *rigpa*, **all-creating** Pure Perfect Presence, is all-pervading, beyond transition and change, all phenomena of samsara and nirvana are primordially **governed** in the total, equal self-perfected state. [1231] Because **this state** is the essence primordially beyond all limitations of speech, communication, and concepts, it **cannot be communicated** by saying **with the voice**, "It is this." It **transcends** all ideas and conceptual **frames of reference**. The intrinsic nature of *rigpa* completely **pacifies** all **memories** and concepts and **transcends** dimensions of **intellectual fabrication**. This boundless, unlimited, uncompounded Presence Itself **pervades everything, like space**. It is the indivisible, ever-present, all-pervading state. It

⁵⁶ All editions of the *kun byed rgyal po* have *tshig* (words) instead of *don* (benefit, meaning, topic).

totally **transcends** divisions into **limitations and partialities**. Practitioners should wholly abide in the natural, relaxed state, beyond the creation of conceptual limitations, using effort, struggle, negation, or affirmation. [1232]

Path Beyond Objects, Concepts, and Characteristics

The second subdivision is the instruction that the path of atiyoga, total natural relaxation, transcends objects, concepts, and characteristics.

(r) "Hey Sattvavajra! Meditate just-that-ness which transcends the dimensions of meditation and non-meditation. Go beyond hope and fear that either will arise and continue. Do not try to enter equality. Do not try to cultivate the state (of equality). Do not try to get initiations and siddhi realizations. Do not fabricate anything. Simply abide with respect in the state of the All-Creating King."

Hey Sattvavajra! *Rigpai tsalwang*, the Source, self-originated wisdom, Presence Itself, cannot be bestowed, but is primordially abiding. Simply meditate just-that-ness. What is the method? Because the real condition, the wisdom of the Source, transcends dimensions of ideas and communication, it transcends dimensions of both meditation and non-meditation. Also, mind beyond hope and fear that either meditation or non-meditation will arise and continue does not try to enter the view that sees the equality of the two ideas. Do not try to cultivate the state of the equality of meditation and non-meditation. Obsessed with sense perceptions, do not try to receive initiations and siddhi realizations from somewhere. Do not ever try to fabricate awareness beyond searching. With respect, confidence, and certainty, simply abide in the state of the All-Creating King, Pure Perfect Presence, beyond mistaken, hesitant conceptual views. [1233]

Goal Beyond Hope and Fear

The third subdivision is the instruction that the goal of atiyoga is the non-duality of hope and fear.

(r) **"Hey! I, the Teacher, the All-Creating King, am the self-originated Source beyond meditation. Luminous wisdom transcends achievement. The initiation of direct experience dissolves hope and fear. Practitioners who definitively continue in this state are atiyoga practitioners, following the teaching beyond cause and effect. Regarding this unfabricated wisdom, the All-Creating King, do not teach, 'You should relax like this, using that.' Past buddhas did not teach this. Future buddhas will not teach this. Present time buddhas are not teaching this."**

Hey Sattvavajra! Because I, the Teacher, the All-Creating King, am Presence Itself, self-originated wisdom beyond struggle and achievement, I am the Source beyond meditation. The *Rangshar* says:⁵⁷

How could there be some real condition to meditate in dzogchen atiyoga? The teaching beyond abandonment and maintenance transcends the limitations of meditation and non-meditation.

The unobscured, primordial, **luminous** essence of *rigpa*, self-originated **wisdom**, does not depend upon meditation, practice, or effort, but is self-empowering and primordially received, and **transcends** struggle and **achievement**. This **initiation** of the anointing vase of *rigpa* cannot be bestowed, but is the **direct experience** of the primordially possessed state. Because all **hopes and fears** naturally **dissolve** in this state, practitioners are not dependent upon initiations involving the previously explained specific conceptual characteristics. [1234] The *Nyingpo Döngyi Gyü* says:

⁵⁷ Folio 718 in chapter 67 of the *Adzom* edition of the *rig pa rang shar chen po'i rgyud*.

The primordial dimension of initiation is not dependent upon receiving initiation. Because natural Presence is already perfected and totally luminous, it is not dependent upon initiations into the mandala of symbols. Because Presence is completely perfect in the incommunicable realm of the Source, there is no dependence upon the pleasurable sounds of mantras. Because natural Presence is already perfected beyond all conceptual characteristics, there is no struggle to receive the benefits of material substances and contemplations. The total initiation of the pure anointing vase is the direct experience of this naturally perfect Presence beyond bestowal, and the practitioner abides in the self-perfected bliss of this supreme initiation. When the King of *rigpa* governs everything, there is no dependence upon initiations involving conceptual characteristics. The direct experience of this profound, complete initiation, the highest of all initiations, is self-perfected, primordial enlightenment beyond bestowal. The direct experience of this uncompounded initiation cannot be created or destroyed, [1235] is instantly complete beyond gradual improvement, and is naturally perfected beyond any need to achieve it.

When **practitioners** receive the authentic initiation of **definitive continuation in this** state of the Source, Presence Itself, they know the conclusive, profound **teaching** of dzogchen **atiyoga, beyond cause, effect, effort, and achievement. Regarding** the meaning of total **unfabricated** self-perfection, *rigpa*, self-originated **wisdom, Presence Itself, the All-Creating King, do not teach** paths with the conceptual characteristics of stressful vehicles based upon meditation, achievement, and struggle, giving advice such as, '**You should relax like this, using that.**' Buddhas in the **past did not teach** that engaging in meditation, practice, effort, and struggle is the definitive meaning. Buddhas in the **future will not teach** this. [1236] Buddhas manifesting **now**, in the present time, are **not teaching** this.

Summary: Governance of *Rigpa*

The third subdivision is the summary that the wisdom of governing *rigpa* is the all-creating state. It has five subdivisions:

- 1) ordinary presence (p116);
- 2) presence involved with struggle, practice, hope, and fear is a deviation from the all-creating state (p117);
- 3) the method of maintaining the all-creating state through the elimination of deviations from natural, relaxed Presence Itself (p118);
- 4) the way to transcend the limitations of samsara and nirvana by abiding in the state (p118);
- 5) and the state of the All-Creating King is the relaxed self-liberation of movement and stillness (p120).

Deviation Through Ordinary Presence

The first subdivision is ordinary presence.

(r) **"Hey! When practitioners abide (in ordinary presence) that abandons reflection upon the real condition beyond meditation and conceptualization taught by me, the essence of teachers, the All-Creating King, (they deviate into) the state of samsara."**

Hey! When practitioners do not understand the precise meaning of the teaching, **the real condition beyond meditation and conceptualization**, taught by **me, the essence of teachers, the All-Creating King**, they say, "It transcends meditation and is beyond effort," and thus undermine (the recognition of) the effortless state of dzogchen. They **abide** in an ordinary presence that **abandons reflection upon** the unfabricated state of self-originated wisdom, the original condition. They deviate into a **state** involving the specific characteristics **of samsara**. [1237] The *Tingdzog* says:

When practitioners do not have confidence in the ultimate view, they fall into the pit of teachings at the level of words. They fix their arrogant minds on teachings named

"effortless." They live in their broken sack of crude teachings about body and voice. With natural Presence blocked, there is no help in samsara. They definitely experience the consequence of terrible suffering. When practitioners directly experience the state of atiyoga, the defects of these degenerate views are understood.

This quotation advises that practitioners directly experience self-originated wisdom, Presence Itself, to eliminate the dangerous deviations of ordinary awareness.

Deviation Through Struggle and Practice

The second subdivision is the explanation that presence involved with struggle, practice, hope, and fear is a deviation from the all-creating state.

(r) "Because followers of paths use conceptual characteristics of struggle and meditation to abide in contemplations based upon hope and fear, the transmission of the all-creating state is not recognized."

Because the Source, the essence, Pure Perfect Presence, is the primordially enlightened essence of all phenomena of the outer and inner universe and naturally exists in a self-perfected way in all sentient beings, the need to search for some other goal is transcended. [1238] The *Dzogpa Rangjung* says:

Everything that appears is Samantabhadra. The universal base is primordial equality beyond concepts. The animate and inanimate universe is dharmakaya. Do not search for some enlightenment goal other than this.

When practitioners do not understand this and then search elsewhere for all-creating, self-originated wisdom, **using struggle and meditation**, they deviate onto **paths of conceptual characteristics**. As long as they **abide in one-pointed contemplations that use hope, fear, struggle, and practice to control presence, the transmission of**

the all-creating state of primordial liberation **is not recognized**. And in addition to this, their contemplations are nothing more than causes for realms of formless meditation that deviate from dzogchen knowledge. [1239]

Elimination of Deviations

The third subdivision is the explanation of the method to maintain the all-creating state through the elimination of deviations from natural, relaxed Presence Itself.

(r) "Hey! When the Teacher of teachers, the All-Creating King, is directly experienced, both fetters are completely eliminated. When one abides in equality beyond contradictions, my all-creating state is the self-perfected (benefit)."

Hey! When the Teacher of teachers, the All-Creating King, the natural state, unfabricated total relaxation, is communicated and then **directly experienced, the fetters of both deviations⁵⁸ are completely eliminated**. Because there is **no contradiction** between practicing meditation and practicing non-meditation, practitioners relax and **abide in equality**, the real condition. **My** unfabricated, primordially enlightened, **all-creating state is the self-perfected** benefit beyond rejection, acceptance, struggle, and practice. The advice is to directly experience this unmistakable natural condition of Pure Perfect Presence, *rigpa*, the essence of the All-Creating King.

Beyond the Limitations of Samsara and Nirvana

The fourth subdivision is the explanation of the way to transcend the limitations of samsara and nirvana by abiding in the state.

(r) "Hey! Any (practitioners) who eliminate these fetters directly experience this (self-perfected state). There is no

⁵⁸ In this context the two deviations are the practice of meditation to escape samsara and the practice of non-meditation to continue in nirvana.

involvement (with paths to attain) liberation. There is no grasping for nirvana. The Source state has no attachment to limited frames of reference. There is no meditation of the state. There is no involvement in a dimension (to develop) compassion."

Hey! Any practitioners who directly experience the state of total Ati primordial liberation use the *tsal* energies of *rigpa* to **eliminate** both of **these fetters**--spontaneous deviation into the bondage of ordinary presence, as explained above, [1240] or into the bondage of hope, fear, struggle, and practice. They **directly experience** the real condition, all-creating Pure Perfect Presence. When practitioners abide in the state of primordial liberation beyond meditation, all attitudes of hope, fear, struggle, and practice are transcended, so there is **no involvement** with paths to attain **liberation** from samsara. There is **no** readiness to **grasp nirvana**. **The Source state**, Presence Itself, **has no attachment to limited frames of reference**, such as samsara, nirvana, acceptance, rejection, and so forth. There is **no meditation** of transcendent, self-originated wisdom, **the unfabricated natural state**, using some attitude attached to conceptual characteristics. The *Wang Long* says:

All types of sounds and languages are inexhaustible, continuous ornaments of Voice. Precious forms are the perfect mandala of Body. All movements of the memories and concepts of mind are the inexhaustible, continuous ornaments of Mind. The universe is the mandala of wisdom, [1241] the supreme, infinite, marvelous mandala.

The meaning of this quotation is that all the phenomena of visions, sounds, memories, and concepts encompassed by the universe are directly experienced as the essence of the inexhaustible, continuous ornaments of the self-originated Body, Voice, and Mind of Samantabhadra. Because there is no frame of reference involving the individual life-streams of sentient beings, there is **no involvement** with a **dimension** in which to develop **compassion**. One transcends all efforts and practices that involve hope and fear about fixed objectives.

Movement and Stillness Self-Liberate

The fifth subdivision is the explanation that the state of the All-Creating King is the relaxed self-liberation of movement and stillness.

(r) "You, Sattvavajra, should become familiar with the complete (Presence) that is taught by me, the All-Creating King. The realm of *rigpa*, which governs through the recognition of wisdom, is the definitive teaching of the All-Creating King." Thus he spoke.

Hey! I, the Teacher, the All-Creating King, teach the complete method of unfabricated, non-bestowable *rigpa tsalwang* to become familiar with the primordially possessed Source, Presence Itself. Simultaneously, you, Sattvavajra, should become familiar with this meaning. When self-perfected total bliss is governed through natural recognition of the wisdom of this unfabricated, relaxed state, all phenomena are perfected in the realm of *rigpa*, and all outer, inner and secret initiations are instantly completed, beyond bestowal. [1242] This unmistakable knowledge is definitively⁵⁹ transmitted by the Teacher, the All-Creating King. Thus he spoke. The *Namkha Longyang Kyi Gyü* says:

All outer and inner initiations are perfected when fortunate practitioners with capacity receive the primordial initiation, the Source, Presence Itself, the empowerment of *rigpa*, the real condition,

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-fifth chapter, which explains *Abiding in Rigpa that Governs*.

⁵⁹ Four editions of the *kun byed rgyal po* have *nges lung bstan* (definitively transmitted) instead of *ngas lung bstan* (transmitted by me).

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the seventy-fifth chapter, which explains *Abiding in Rigpa that Governs*.**

Path of Total Relaxation Beyond Meditation

The second subdivision of the extensive explanation of how to meditate the non-dual meaning of the Ten Natures is the path of total relaxation beyond meditation. It has three subdivisions:

- 1) the path beyond travel (chapter 76, p122);
- 2) the level beyond training (chapter 77, p132); [1243]
- 3) and the behavior beyond acceptance and rejection (chapter 78, p149).

Chapter 76 - *Path Beyond Travel*

The first subdivision of the path of total relaxation beyond meditation is chapter seventy-six, about abiding in the state beyond travel. It has two subdivisions:

- 1) the teaching (p122);
- 2) and the explanation (p122).

Teaching

The first subdivision is the teaching.

(r) Then the All-Creating King, Pure Perfect Presence, taught the path of the Source, the state (of Presence).

After teaching the way to meditate the meaning of the initiation of all-creating Pure Perfect Presence beyond bestowal and attainment, **then the All-Creating King, Pure Perfect Presence, taught the way to abide on the non-gradual path of primordial arrival, the birthplace of all phenomena, the Source, the state of Pure Perfect Presence, beyond gradual travel from lower to higher.**

Explanation

The second subdivision is the explanation. It has three subdivisions:

- 1) the general explanation of the ultimate state beyond travel (p123);

- 2) the detailed explanation of the ultimate state beyond travel (p125);
- 3) and the summary, with the qualities corresponding to this instruction (p129).

General Explanation of the State Beyond Travel

The first subdivision is the general explanation of the ultimate state beyond travel.

(r) **"Hey Sattvavajra! You should now meditate the state. The path of the non-conceptual Source abides everywhere like infinite space, with nothing excluded. Because there is nothing that is not already unborn (Presence), there is nothing (to reject by practicing) non-meditation. Transcending all concepts and analyses, (Presence) has no frame of reference. Because this dimension of the Source beyond characteristics transcends travel, there is no (gradual) journey. There is no path to travel. There are no levels upon which to train. When one abides in non-conceptual bliss, (all paths) are self-perfected."**

Hey Sattvavajra! You should now meditate and abide in the natural state of the original condition primordially beyond travel.⁶⁰ [1244] Specifically, **the path of the non-conceptual, equal state** the real condition, the **Source**, self-originated wisdom, **abides like infinite space** in all phenomena of samsara and nirvana, beyond union and separation and beyond all activities of acceptance and rejection, **with nothing excluded**. The *Dzogpa Chenpoi Nyamnyi Rangdrol* says:

Natural Presence, the Source, is unchanging enlightenment. It exists primordially in all phenomena of samsara and nirvana. It pervades all three times, beyond earlier and later. It is the space of phenomena, beyond cause and effect.

⁶⁰ Two editions of the *kun byed rgyal po* say, "Without distraction, you should now meditate the state of the direct experience of the one thigle, unborn natural Presence."

The meaning of this quotation is that, because practitioners should naturally continue in the unfabricated, all-pervading, original realm beyond transition, change, causes, effects, struggles, and practices, there is no goal of meditation to accomplish in some dimension of conceptual characteristics. [1245] And **because there is nothing**--not even one phenomenon--that is **not already** the **unborn** essence of Pure Perfect Presence, **there is nothing** at all to reject by practicing **non-meditation**. In the same way that no phenomenon, however it appears, ever moves outside the continuous flow of natural meditation, the Source, Pure Perfect Presence, **transcends dimensions of concepts and analyses**⁶¹ and has **no frame of reference** based upon dualistic attitudes. All buddhas and sentient beings abide primordially **in this dimension of the Source**, self-originated wisdom, **beyond** all conceptual **characteristics**. Because the Source **transcends dimensions of travel** and arrival somewhere else, **there is no journey** on some gradual path. The *Dönsal* says:

"Path" here means a path that has no entrance, does not travel elsewhere, and from which one is never separated.

There is no path to travel other than abiding in the realm of *rigpa*, Pure Perfect Presence. **There are no levels upon which to train**. When one **abides** naturally **in the non-conceptual** realm of effortless total **bliss**, all paths and levels are **self-perfected** in the realm of *rigpa*. When practitioners desire to arrive by traveling, they deviate into the limitations of suffering. [1246] The *Namkhai Tha Dang Nyampa* says:

The essence of the path beyond travel cannot be reached by traveling. Fully manifest, self-luminous *rigpa* is instantly attained without setting out. Arrival transcends the dimensions of paths. When practitioners travel, they do not arrive, but instead follow a long, limiting path.

⁶¹ Two editions of the *kun byed rgyal po* have concepts and activities (*rtog spyod*) instead of concepts and analyses (*rtog dpyod*)

Detailed Explanation of the State Beyond Travel

The second subdivision is the detailed explanation of the ultimate state beyond travel. It has four subdivisions:

- 1) the explanation of the unmoving essence of the Source, ultimate Presence (p125);
- 2) the explanation that, if one does not train in the unmoving state beyond concepts, one will be deceived by paths involved with conceptual characteristics (p126); [1247]
- 3) the communication that unmoving natural relaxation is the state of the victorious ones of the three times (p127);
- 4) and abiding on the ultimate level, enjoying this state (p128).

Unmoving Essence of Presence

The first subdivision is the explanation of the unmoving essence of the Source, ultimate Presence.

(r) "Hey! The path of me, the All-Creating King, where (everything) abides in the one dharmadhatu, cannot be traveled. Because (everything) is integrated with the Source state, nothing moves outside. Because (everything) is united in the one *thigle*, there is no travel elsewhere."

Hey! Because, on my path of primordial arrival, the All-Creating King beyond travel, everything of samsara and nirvana abides in the one primordial dharmakaya *thigle*, dharmadhatu, beyond differentiation or exclusion, my path cannot be traveled elsewhere. Because all phenomena are primordially integrated with Presence Itself, the wisdom of the Source state, in the same way that fire and heat or water and wetness are never separate, no phenomenon ever moves outside Presence. And because all phenomena are united in the one dharmakaya *thigle*, there is no travel on some journey elsewhere. The *Nyingpo Döngyi Gyü* says:

Everything is the path of the self-originated Source and abides in the Source instantly and completely, beyond travel.

[1248] In the same way that space is all-pervading, the supreme vehicle, Presence Itself, is the complete path, without any travel. Because there is no phenomenon not already pervaded (by Presence), the goal is naturally perfected without travel.

Training in the State Beyond Concepts

The second subdivision is the explanation that, if one does not train in the unmoving state beyond concepts, one will be deceived by paths involved with conceptual characteristics.

(r) "Hey Sattvavajra! Meditate this state. If you do not meditate the state of non-mediation, and instead for hundreds of eons you meditate numerous characteristics, you will never directly experience the state of me, the All-Creator. There is no need to apply (meditation) with regard to the all-creating state that transcends the numerous characteristics of conceptual dimensions. Nothing higher will be attained (through effort). Followers of yogas, with their characteristic actions, abandon direct experience and do not accomplish (the effortless state) through their activities. It is a childish illusion (that one can clarify) the muddiness in water (by agitating the water)."

Hey! You, Sattvavajra, should meditate this state, Presence Itself, self-originated wisdom, the supreme teaching about travel and non-travel. If you do not meditate this state of non-meditation, and instead for hundreds of eons, you meditate paths that count numerous other conceptual characteristics, you will never directly experience the state of me, the All-Creator, the goal of primordial liberation beyond elimination and addition. However you meditate while attached to conceptual dimensions, you will never attain the goal of the transcendence of the numerous types of characteristics. There is no need to apply mind's conceptual characteristics to meditate the all-creating state, Pure Perfect Presence, self-perfected total equality. [1249] Even if you practice meditation, using hope, fear, effort, and struggle, nothing higher will be attained, because Presence transcends all intentions,

ideas, and fabrications. Thus, when **followers of yoga** attached to paths involving **characteristics**, such as the intention to apply **actions** and plans, meditate on these paths involving characteristics, they **abandon direct experience** and do **not accomplish** the effortless state **through** their struggling **activities**. Even if concepts are temporarily abandoned, in fact conceptualization has not been eliminated. An example is that, when **water** remains without agitation, muddiness is naturally clarified. But the desire to clarify **muddiness** produces agitation, and again there is unpurified muddiness. **In the same way**, any meditation, such as following numerous conceptual characteristics, one-pointed concentration on calm mind, and so forth, does nothing but produce more **childish illusion**. [1250] The *Nyamnyid Rangdrol* says:

Some deluded meditators who do not understand this state only strive to remain in a state of space. Training their minds to block ideas and feelings, they construct samsara, creating karmic tendencies for the realms of form and formlessness. Others search outside for the wisdom dimension, and although they talk about self-liberation, they follow concepts of emanation and reabsorption. Fabricating more concepts, they are bound in the desire realm and they do not directly experience the non-duality of space and wisdom. Others use various types of causes and effects involving the development and completion stages to obscure the natural state, Presence Itself, the Source. These meditators have no chance to become free from the villages of samsara.

Unmoving Natural Relaxation

The third subdivision is the communication that unmoving natural relaxation is the state of the victorious ones of the three times.

(r) "Hey Sattvavajra! Correctly meditate the state. Because I, the Teacher, the All-Creating King, am the guide on the path of all victorious ones of the three times, you should correctly follow my path. Past buddhas followed the unborn path. Future

buddhas will follow the unborn path. Present buddhas abide in this unborn state. Thus, the All-Creating King is the path of all (buddhas)."

Hey Sattvavajra! Correctly and unmistakably meditate the unfabricated natural state, Presence Itself. [1251] I, the real condition to be meditated, Presence Itself, self-originated wisdom, am the Teacher, the All-Creating King, primordially unborn rigpa, Pure Perfect Presence. Because this original condition, self-originated wisdom, is the totally pure guide on the path of all victorious ones of the three times, you, Sattvavajra, should correctly follow this path of me, the All-Creator. All past buddhas became enlightened by following this all-creating, unborn path. Future buddhas will follow this unborn path, Presence Itself. Present buddhas are enlightened by abiding in this state, the unfabricated natural path, the real condition, unborn Presence Itself, self-originated wisdom. Thus, I, the All-Creating King, am the unique path traveled by all victorious ones of the three times. [1252]

Unborn Path Beyond Involvement and Non-Involvement

The fourth subdivision is abiding on the ultimate level, enjoying this state.

(r) "Hey! Practitioners who enter and meditate on this unborn path immediately abide on the level of the victorious (goal). Because there is no attachment to knowledge and no grasping at limitations and partialities, practitioners transcend (concepts of) involvement and non-involvement with this Source-path."

Hey! Because the beginningless Presence of primordial enlightenment is the authentic state, practitioners who, as soon as this path is explained, enter and meditate on this path that abides in the unborn, unfabricated natural state, Presence Itself, immediately abide on the level of the victorious goal. Because practitioners who abide in this way in the state of transcendent dzogchen are beyond dualistic, conceptual characteristics, there is

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no concept of or **attachment to** some supreme idea, such as "**knowledge** of the victorious ones of the three times." **Because**, in the state of the Source, Presence Itself, there is **no grasping at limitations and partialities**, such as samsara, nirvana, and so forth, practitioners **transcend** the conceptual limitations of **involvement and non-involvement with this Source-path**. [1253]

Summary: Path Beyond Travel

The third subdivision is the summary, with the qualities corresponding to this instruction. It has two subdivisions:

- 1) the explanation that there is no path other than becoming familiar with direct experience of the state (p129);
- 2) and, because everything is created by unborn Pure Perfect Presence, everything is already self-liberated as the All-Creating King, beyond travel, effort, and practice (p130).

Path of Direct Experience

The first subdivision is the explanation that there is no path other than becoming familiar with direct experience of the state.

(r) "Hey! You should explain this state of the All-Creating King to practitioners with capacity to instantly follow (the unborn path). You should teach that there is no (path) to follow or (contemplation) to cultivate other than attending to and becoming familiar with the prana energies of direct experience."

Hey! You, Sattvavajra, **should** precisely **explain this** unfabricated, natural path, the **knowledge of** the Teacher, the **All-Creating King**, to any **practitioners with capacity to instantly enter** this all-creating, unborn method of primordial arrival beyond travel. Practitioners should abide in the **prana energies of** instant movement and arrival in the real condition, the Source, through the *tsal* energies of wisdom that unmistakably and **directly experience** this unborn path. **You should teach that there is no path to follow or contemplation to cultivate other than becoming familiar with**

this undistracted, natural, **attentive** meditation. [1254] The *Nyingpo Döngyi Gyü* gives similar advice, saying:

As soon as practitioners are introduced to the self-originated, perfect state of *rigpa*, they should relax naturally, beyond fabrication. When there is attentiveness to and familiarity with the luminosity, the dimension of self-abiding *rigpa* is unmoving. Practitioners relax beyond correction in natural *rigpa*, the Source of equality.

Everything Is Already Self-Liberated

The second subdivision is the explanation that, because everything is created by unborn Pure Perfect Presence, everything is already self-liberated as the All-Creating King, beyond travel, effort, and practice.

(r) "Hey! I, the Teacher, the All-Creator, Pure Perfect Presence, create all phenomena in Pure Perfect Presence. Because Presence Itself creates the unborn path, the path to unborn bliss is not followed (using effort). Confident, victorious heirs, with capacity (to understand the) supreme (state), will become familiar with this path of me, the All-Creator. Directly experiencing the Source state, they will not search or travel. They will undoubtedly be in the state of the All-Creating King." Thus he spoke.

Hey! I, the Teacher, the All-Creator, Pure Perfect Presence, create all phenomena of samsara and nirvana, however they appear. Specifically, I **create everything in** the blissful state of Presence Itself, non-dual from the essence of **Pure Perfect Presence. Because Pure Perfect Presence Itself creates the unique path** of the primordially **unborn** essence traveled by all victorious ones of the three times, [1255] the **path to this unborn**, non-conceptual, effortless **bliss is not followed** by using actions and efforts. When you, Sattvavajra, teach the state of the All-Creating King, as explained previously, **to confident, victorious rigdzin heirs with capacity** to directly experience the ati state of total

primordial liberation and with unmistakable understanding of the **supreme** state of all-creating Pure Perfect Presence, these supreme, victorious heirs with high capacity **will become familiar with this** unborn Presence Itself, the **path of me, the All-Creator**. Because everything is primordially self-perfected, from now on they will **not search** and will **not** try to gradually **travel** from lower to higher levels, using meditation, practice, effort, and struggle. **Directly experiencing** Presence Itself, the **Source state**, they will **undoubtedly** be indivisible from the **state of the Teacher, the All-Creating King**. Thus he spoke. [1256]

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-sixth chapter, which explains *Abiding in the Source Path*.

This completes the commentary on the chapter entitled *From the All-Creating King, Pure Perfect Presence*, the seventy-sixth chapter, which explains *Abiding in the Source Path*.

Chapter 77 - *Level Beyond Training*

The second subdivision of the path of total relaxation beyond meditation is chapter seventy-seven, which explains how to abide in the principle of the level beyond training. It has two subdivisions:

- 1) the teaching (p132);
- 2) and the explanation (p132).

Teaching

The first subdivision is the teaching.

(r) Then the All-Creating King, Pure Perfect Presence, taught that the state involves no training (on levels).

After explaining how to meditate the path beyond travel, **then the All-Creating King, Pure Perfect Presence, taught that the real condition, the Source state, *rigpa*, Pure Perfect Presence, transcends all intentions, qualities, and concepts and involves no training on levels, as taught by (followers of) lower vehicles.**

Explanation

The second subdivision is the explanation. It has three subdivisions:

- 1) the general explanation of different levels (p132);
- 2) the detailed explanation of three types of levels (p133); [1257]
- 3) and the summary: one non-dual, ultimate level (p147).

General Explanation of Levels

The first subdivision is the general explanation of different levels.

(r) "Hey Sattvavajra! Meditate the state of direct experience. What I, the Teacher of teachers, the All-Creating King, teach at the unimaginable, definitive time is named 'the level of the direct experience of the Source.' And whatever

teachings (are taught) when (the three kaya teachers teach gradual vehicles involving effort to attain definitive bliss are named 'the level of cultivation'."

Hey! Sattvavajra! You should **meditate the state of direct experience**, the level of the Pure Perfect Source beyond training. Before there were any buddhas, I, **the Teacher of teachers, the All-Creating King**, governed my primordial domain of enlightenment with precise, direct experience of the **unimaginable** real condition, *rigpa*, Pure Perfect Presence. Through the empowering energies of dharmakaya I communicated the **definitive**, great, secret essence of the atiyoga tantras to retinues that are not other than my state. **When I taught** that all phenomena are primordially unborn and have always abided on the level of Pure Perfect Presence, *rigpa*, I **explained "the level of direct experience of the Source"** beyond travel. [1258] In contrast, **whatever teachings** are taught for gradual travel on paths from lower to higher levels **when** the teachers of the three kayas turn the wheel of the dharma of their vehicles involving effort are methods which follow paths to attain the goal, the **definitive** citadel of the victorious ones, complete liberation, everlasting **bliss**. **These teachings explain "the level of gradual cultivation,"** using (methods based upon) acceptance, rejection, effort, and struggle.

Detailed Explanation of Three Levels

The second subdivision is the detailed explanation of three different levels. It has three subdivisions:

- 1) the level of samsara, involving effort and practice (p133);
- 2) the level of cultivating bliss (p134);
- 3) and the level of the direct experience of the Source (p138).

Level of Samsara

The first subdivision is the detailed explanation of the level of samsara, involving effort and practice.

(r) "(Those who follow these) other (paths), struggling (to attain higher realms, abide on the level named) 'the level of obscuring the Source of the three realms of samsara.' The term 'level' refers to different abodes. Any abiding anywhere is named a 'level'."

Other ways of going along do not follow the precise path of pure, perfect liberation. Instead, because followers are attached to and obsessed with the phenomena of samsara, the site of grasping, they apply behavior that is never satisfied with their objects of desire, and they **struggle** with actions of accepting and rejecting the eight worldly concerns.⁶² Those practitioners, who apply special practices to cultivate the pleasurable inner contemplations of the two higher realms,⁶³ based upon the four abodes of brahma,⁶⁴ and to cultivate contemplations involving ideas and forms, are separated from the path of liberation, and abide on the level named **"the level of obscuring the Source state, Presence Itself, the essence of the three realms of samsara."** [1259] The reason for using the term **"level"** is to communicate that (beings) abide in many ways in **different** higher or lower limited **abodes** in each of the three realms (of samsara). **"Level"** refers to **any** being **abiding anywhere**, in any limited abode. The three realms of samsara are said to have nine levels.

Level of Cultivating Bliss

The second subdivision is the detailed explanation of the level of cultivating bliss.

(r) Hey! Although the teachers of the three kayas explain itemized lists of levels, the level of the All-Creating King has no stages. Nevertheless, the three kaya teachers teach to their retinues that there exist different levels and stages of levels.

⁶² The eight worldly concerns are gain and loss, pleasantness and unpleasantness, praise and blame, and pleasure and pain.

⁶³ The two higher realms are the meditation realms of form and formlessness.

⁶⁴ The four abodes of Brahma are the divine realms attained from cultivating compassion, love, joy, and equanimity.

Specifically, what is the meaning of "the level of cultivating bliss?" In this context "bliss" means the citadel of enlightenment. The levels upon which followers of lower vehicles gradually train and travel are named "levels of cultivation." [1260] What are these levels? **Hey! Although the teachers of the three victorious kayas explain itemized lists of levels**, such as the ten levels⁶⁵ traveled, one after another, and so forth, this is not the understanding of Presence Itself, the state beyond travel. The *Nyingpo Döngyi Gyü* says:

Although Pure Perfect Presence transcends gradual involvement with causes and conditions, labels, with itemized lists based upon mistaken ideas, are assigned to the state beyond travel, and practitioners try to travel with effort to the unique state beyond travel. Perceiving the non-gradual state in a gradual way, they find infinite pathways to travel based on their views of the one Source. However practitioners try to travel to the one Source, they will never discover the perfect state beyond travel.

However, because the **level** of the unique dharmakaya *thigle*, natural, direct experience, self-originated wisdom, the Source, the state **of the All-Creating King, has no higher or lower stages**, in fact, all these different levels are simultaneously and effortlessly perfected in the wisdom that directly experiences Presence Itself. [1261] The *Lung Gonggi Trö* says:

Totally completed, all pervading dharmadhatu is spontaneously perfected, beyond limitations. Because lists of ideas, such as five paths, ten levels, and so forth, about self-perfected *rigpa* beyond travel, are themselves naturally self-perfected beyond effort, even the mistaken teachings of vehicles involved with effort are instantly perfected, beyond stages.

⁶⁵ The ten spiritual levels are joyous, stainless, radiant, brilliant, hard to conquer, realized, far-reaching, unshakable, good intelligence, and cloud of dharma.

When one arrives at the space-*rigpa* conclusion of this base and path, the perfect base is already primordially perfected as the goal. The benefit to oneself is dharmakaya, and the benefit to others is the two form kayas.⁶⁷ The non-duality of space and wisdom, beyond union and separation, with both samsara and nirvana in the one *rigpa*-space, beyond the concept of entering nirvana, is named "the level of samantabhadra beyond distinctions." [1262] This is the non-localized, wish-completing realm of dharmakaya, the natural real condition of primordial purity.

The subtle wisdom within this realm is unceasing omniscience, the base for the manifestations of inner luminosity. Kayas and wisdoms, beyond union and separation, are the equal, total, perfect level of unmoving contemplation. Manifestations of outer aspects within this realm, the manifesting clear lights, are named "the level of the great accumulation of the chakra" of the *rolpa* energies of emanations and re-absorptions of samantabhadra *yab-yum*.

The paradise of the five peaceful families within this realm is the pure, self-manifesting, spontaneously perfected clear light. The nature of the five wisdoms--dharmadhatu, mirror-like, equality, discriminative, and all-accomplishing, manifesting as the five perfections--paradises, teachers, teachings, retinues, and times, is named "the level of Ghanavyuha."

The paradises of wrathful deities within this realm manifest as the five families of the spontaneously perfected mandala. [1263] The space-like union of kayas and wisdoms is named the "level of Vajrapani."

⁶⁶ "Omniscient Guru" may refer to either Rongzompa (1012-1088) or Longchenpa (1308-1363). This quotation is not found in Longchenpa's *chos dbyings mdzod* or *theg mchog mdzod*.

⁶⁷ The two form kayas are nirmanakaya and sambhogakaya. Together they are named rupakaya, the manifestation aspect of primordial enlightenment.

Vairochana, Akshobhya, Ratnasambhava, Amitabha, and Amoghasiddhi within this realm train the life-streams of the retinues of bodhisattvas on the ten levels, benefiting their disciples like a mirror. This is named the "level of the unattached lotus."

Within this realm the detailed appearances of appropriate forms manifest to benefit beings with whatever is needed, such as the six sages, various devices, requirements, fabrications, and productions. This is named the "level of universal light."

In the same way that the light of the sun produces joy by illuminating the four continents and opening the lotus, the radiant light of emanations is present everywhere. All concepts are pacified on the level of dharmakaya, the non-duality of contemplation and samantabhadra beyond distinctions. [1264] The (levels of the) Great Accumulation, Ghanavyuha, and Vajrapani are the clear light, the self-manifesting level of sambhogakaya. The lotus and the diffuse rays of light everywhere are the level of various natural nirmanakaya emanations who educate beings.

This quotation explains that all of these different levels already are primordially and effortlessly self-perfected in self-originated wisdom, Presence Itself, the total, spontaneous, complete three kayas. **Nevertheless, the three kaya teachers teach to their respective retinues that there exist different lists of levels and higher and lower stages of levels.**⁶⁸ These are simply levels to cultivate bliss, purify, travel, and apply effort. Ultimately, There is no journey other than the direct experience of this self-originated wisdom, the Source.

⁶⁸ Four editions of the *kun byed rgyal po* have obscurations of levels (*sa yi sgrib pa*) instead of stages of levels (*sa yi rim pa*). Chapters 49 and 65 explain some details about these different levels.

Level of Direct Experience

The third subdivision is the detailed explanation of the level of the direct experience of the Source. It has seven subdivisions:

- 1) beyond the duality of obscuration and levels, the Source is unborn equality (p138); [1265]
- 2) beyond the duality of the three times, the Source transcends concrete characteristics (p139);
- 3) beyond realms that proclaim concepts of the existence or non-existence of anything, the Source transcends words and designations (p140);
- 4) when the unborn nature of Presence Itself is directly experienced, whatever arises in the Source is liberated in its realm (p141);
- 5) because Presence is the Source of phenomena, the advice in relation to the Source is to completely engage in Presence (p142);
- 6) because the nature of the Source is non-dual, the essential advice is to not be distracted from this Source (p143);
- 7) and, because the natural state transcends speech, thought, and communication, the Source transcends effort, practice, cause, and effect (p145).

Beyond the Duality of Obscuration and Levels

The first subdivision is the explanation that, beyond the duality of obscuration and levels, the Source is unborn equality.

(r) "Hey! So that practitioners may understand the method and the Source, I, the Teacher of teachers, the All-Creating King, teach that in the essence of unborn equality there is no distinction between obscurations and spiritual levels."

Hey! I, the Teacher of teachers, the All-Creating King, teach that all phenomena of samsara and nirvana are the essence of unborn equality, the primordial nature of unique Presence Itself. The method--wisdom manifestations, Presence Itself, clear light--and the Source--the natural real condition--are primordially unborn.

So that **practitioners** do not consider that dualistic, conditioned phenomena are something different from the state, but instead know that all phenomena are the one unborn state, and **understand** non-dual space-*rigpa* beyond ideas and communication, [1266] I teach natural equality beyond acceptance and rejection, and do **not** make any **distinction between obscurations** to be abandoned and **spiritual levels** to be attained.

Beyond Concrete Characteristics

The second subdivision is the explanation that, beyond the duality of the three times, the Source transcends concrete characteristics.

(r) **"Because the essence of me, the All-Creating King, does not manifest in the three times when (some path) is followed, there is nothing to fixate upon. The transmission of the state of the All-Creating King is to not maintain some limitation and to not struggle in some dimension of conceptual characteristics."**

Thus, because **the essence of me, the All-Creating King**, the Source, Pure Perfect Presence, is an unborn, space-like state that pervades all of samsara and nirvana, it **does not manifest in the three times when one follows** some path elsewhere and gradually travels to some level. However one tries to arrive, one never moves outside the dimension of *rigpa*. The *Dzogpa Rangjung* says:

Everywhere in space is pervaded by *rigpa*. [1267] The essence of *rigpa* is dharmakaya.

The *Namkhai Tha Dang Nyampa* says:

There is no travel on the path beyond arrival. The ten levels and five paths are ideas. Travel anywhere is itself the realm of infinite, self-luminous dharmadhatu. How could one possibly accomplish arrival in infinite, self-luminous space?

Because there is nothing to accomplish in some dimension of conceptual characteristics, there are **no** phenomena to **fixate upon** or cultivate, such as view, meditation, and so forth. The **transmission** of the profound meaning of the state of the Teacher, the All-Creating King, is to **not maintain some position or limitation**, such as samsara, nirvana, and so forth, and to **not struggle in some dimension of conceptual characteristics**, such as substantial and insubstantial, pure and impure, and so forth.

Beyond Words and Designations

The third subdivision is the explanation that, beyond realms that proclaim concepts of the existence or non-existence of anything, the Source transcends words and designations.

(r) **"Hey! The state of me, the All-Creating King, cannot be discovered through words and syllables. It cannot be established through language and logic. It is unborn and unceasing, and does not increase or decrease. It has no characteristics and is not some non-identifiable essence."**

Hey! Because this **state of me, the All-Creating King**, dharmadhatu, the essence of Pure Perfect Presence, transcends the dimensions of ideas and communication, such as existence, non-existence, appearance, emptiness, and so forth, it **cannot be discovered through** communication and is beyond expression with **words and syllables**. [1268] **It cannot be established through language and logic**, using words and meanings. Primordially **unborn**, the state is the essence that manifests various **unceasing** *tsal* energies. The endless appearances of samsara and nirvana originate and arise within the state. The intrinsic nature of the real condition does **not** develop or **increase** in any way; it also does **not decrease** or become depleted. The *Yönten Rinpoche Düpai Do* says:

Everything that manifests--tree, leaves, flower, fruit--originates and emerges from the soil. But the soil does not become depleted and does not increase. The soil is undiminished, non-judgmental, and tireless. [1269]

Everything, all phenomena that are enjoyed by bodhisattvas, sravakas, pratyekabuddhas, gods, and any beings, originates from prajña paramita. Prajña does not become depleted and does not increase.

In the same way, the essence of unborn Pure Perfect Presence does **not** exist in the manner of some phenomenon with worldly **characteristics**, and also does **not** exist as some **non-identifiable** essence without characteristics. The essence is not some dimension that can be defined, conceived, or communicated.

Primordial Liberation

The fourth subdivision is the explanation that, when the unborn nature of Presence Itself is directly experienced, whatever arises in the Source is liberated in its realm.

(r) "Hey! Because I, the Teacher of teachers, the All-Creating King, have empowered all phenomena, however they appear, in the unborn nature, when this (Presence) is directly experienced, everything returns back into this realm."

Hey! Because I, the Teacher of teachers, the All-Creating King, the essence of unborn Pure Perfect Presence, have already empowered all phenomena of samsara and nirvana, however they appear, in the primordial unborn nature, the essence of all phenomena is absolutely inseparable from the unborn Source, the essence of Pure Perfect Presence. [1270] Thus, for practitioners who directly experience in this way that all phenomena are the all-creating, unborn essence, everything is liberated and returns back into this realm of dharmadhatu, the unborn Source, Pure Perfect Presence. There are illusions because one does not recognize that the manifestation-base initially appeared as outer luminosity within the total realm of the basic primordial dimension. When this is recognized, there is liberation in total, primordial, basic space.

Engagement With Presence

The fifth subdivision is the explanation that, because Presence is the Source of phenomena, the advice in relation to the Source is to completely engage with Presence.

(r) **"In the same way that you, Sattvavajra, understand through the empowering energy of me, the All-Creating King, future practitioners who have confidence in this transmission of the All-Creator will be empowered in the (understanding) that material phenomena are unborn."**

In the same way that you, Sattvavajra, understand that all phenomena are unborn through the empowering energy of me, the All-Creating King, the force that has already consecrated all phenomena in the primordially unborn state, any **future practitioners who have faithful confidence** and devoted interest **in this definitive transmission** that teaches the unfabricated natural state, Presence Itself, of the **All-Creating King**, [1271] will enter the state of unmistakable understanding and **will be empowered** in the teaching that all **material** phenomena abide as the **unborn** essence of *rigpa*, Pure Perfect Presence. This teaching is the essence of all instructions.

Non-Dual Essence

The sixth subdivision is the explanation that, because the nature of the Source is non-dual, the essential explanation is to not be distracted from this Source.

(r) **"The (supreme) upadesha teaching is to use undistracted attentiveness to embrace this Source beyond meditation."**

Because, as explained previously, the real condition transcends actions and efforts, the supreme **upadesha teaching is to use undistracted**, unfabricated, natural **attentiveness to embrace this Source beyond meditation**. (This dzogchen teaching) is not the same as when the paths of ordinary vehicles sometimes teach

meditations to maintain undistracted attentiveness, establishing a one-pointed fixation in which presence is not distracted from some object. [1272] Instead, in this case, undistracted attentiveness means the concrete method of dzogchen relaxation, the advice that practitioners should become familiar with continuous contemplation, natural self-maintained meditation, natural presence. About this topic omniscient Rongzom says:

From now on, understand that all phenomena are illusions, mirages, and so forth. Seized by the vessel of total awareness, simply abiding in the realm of total equanimity is the method of Pure Perfect Presence.

Regarding the difference between awareness and total awareness and the difference between equanimity and total equanimity, omniscient Rongzom says:

In the first case, (ordinary) awareness means that someone with attentiveness and prajña performs all actions of body, voice and mind with awareness. In this case, presence turns inward and remains in equanimous meditation, [1273] so that, even when one is drowsy, there is complete awareness of the drowsy condition. Even when one is agitated, there is complete awareness of the agitated condition. There is complete awareness that the antidote for drowsiness is strengthened presence. There is complete awareness that the antidote for agitation is cessation through equanimity. There is complete awareness that, when one abides in a harmonious mental state beyond the defects of both drowsiness and agitation, there is no need to apply effort using a particular antidote. This awareness is like mind's guard or like someone careful not to spill water from a full vessel. This type of awareness manifests because one does not recognize that everything is illusion.

For example, when a naturally haughty and demented elephant drinks wine, it becomes totally drunk. If the elephant is not controlled with an iron hook and chain, there is the danger that it will make serious problems, such

as destroying vegetation and houses, killing beings, and so forth. Because one is afraid, one always tries to control the elephant with the two devices. [1274] When the elephant is controlled and subdued in this way, it has the great ability to go into battle and help kill the enemy's troops. Because one is fearful of the elephant's troubles but hopeful for its abilities, the elephant is always controlled with the two devices.

In the same way, the elephant of mind, naturally difficult to control, becomes very confused and disturbed when it drinks the wine of emotions, such as attachment, and of additional conditions, such as drowsiness, agitation, and so forth. If mind is not controlled with the iron chain and hook of awareness, one will surely apply actions that accumulate negative causal situations for continuous samsara and lower realms. Thus one is fearful of these great defects. But when mind is controlled with the restraining device of awareness, one does not fall under the power of emotions. [1275] So one has hope for the ability to engage in the great goal of liberation and higher realms. Because both fear and hope exist in this way, one tries to guard (mind) with the restraining device of awareness.

(In contrast to ordinary awareness), what is total awareness? An example is that the vast, all-encompassing ocean has no fear of overflowing, even though great rivers endlessly flow into it. Even though sometimes winds agitate (the water) and eagle wings scatter (the water), there is no fear that (the water) will move outside the all-encompassing (ocean). In the same way, when one understands that all phenomena are illusions on the same level, one transcends attitudes of hope and fear; one understands that there is nothing to protect or not protect. For example, if one sees and experiences an illusory elephant, one knows that it is an illusion, [1276] so one has no fear that the elephant will destroy the place and one has no hope to protect the place by taming and controlling the elephant with restraining devices. Because of this, one does not depend upon the restraining devices of an iron hook and chain.

Corresponding to these two types of awareness, there occur two types (of equanimity): equanimity and total equanimity. Equanimity means that mind abides beyond emotions, not unbalanced by the defect of either drowsiness or agitation. This initial equanimity is named "attaining mental equanimity." When one has even more control over mind, mind continues to be relaxed, with no need to correct the two defects with antidotes. This is named "intermediate equanimity." When one has total control over mind, there is no fear that the two defects will arise, and one realizes self-perfected mind, beyond any efforts dependent upon antidotes. This is named "final equanimity." [1277]

In contrast, what is total equanimity? When one understands (that everything) is illusion, because one has total awareness that does not differentiate between hostile factors and antidotes, one does not try to reject the hostile factor, one does not try to rely upon antidotes, and one does not try to achieve anything; one simply and naturally abides in an uncorrected state.

This quotation does not recommend even the tiniest amount of effort with conceptual characteristics, but only says that one should naturally relax in this knowledge, without correction. The teaching (of correction) would contradict the meaning that dzogchen transcends actions and efforts. Venerable Saraha says:

In the final analysis, even a sesame-seed-sized defect always produces only suffering.

These quotations point out the essential meaning.

Beyond Effort, Practice, Cause, and Effect

The seventh subdivision is the explanation that, because the natural state transcends speech, thought, and communication, the Source transcends effort, practice, cause, and effect.

(r) "This All-Creating King, Pure Perfect Presence, cannot be (understood) through explanations or verses. (Presence) cannot be meditated or not meditated. (Presence) transcends all heart mantras and mudras."

Because **this All-Creating King, *rigpa*, Pure Perfect Presence**, does not involve any acts, efforts, or characteristics, it **cannot** be understood or experienced through the audible sounds of words, with their detailed **explanations** and analyses. [1278] It **cannot** be understood through the collections of sacred scriptures, such as **verses** of proclamation. Similarly, (Presence) **cannot be meditated or not meditated** by undistracted, one-pointed mind. One may think, "Practitioners should naturally relax in non-meditation." But when mind is attached to some purpose, the meaning of transcendence is contradicted. (Presence) also **transcends all** dimensions of effort, practice, cause, and effect, such as recitation of essential **heart mantras** with the voice, performing **mudras** with the hands, and so forth. The *Yeshe Döjünggi Gyü* says:

The peaceful confidence of unimaginable *rigpa* is primordially pure, beyond training. Because the supreme level [1279] is instantaneous, it transcends travel. Do not perform mudras; do not recite mantras; do not offer ganapuja; do not make offerings. The supreme siddhis manifest without one's chanting or worshipping. As long as one enjoys the various types of efforts, one abides in a disintegrating town. (*Rigpa*) is primordially pure, beyond effort and refinement.

Summary: One Non-Dual, Ultimate Level

The third subdivision is the summary: the one non-dual, ultimate level. It has two subdivisions:

- 1) non-duality beyond concepts and communication (p147);
- 2) and the advice to explain non-duality to others (p148).

Non-Duality Beyond Thought and Speech

The first subdivision is the explanation of non-duality beyond concepts and communication.

(r) "Hey! The level taught by me, the All-Creating King, depends upon this wholeness without rejection or acceptance. All-pervading without limitations or partialities, it transcends big and small. Abiding as dharmadhatu, it transcends understanding and not understanding."

Hey! This level of the Source, Pure Perfect Presence, taught by me, the All-Creating King, is the ineffable, space-like essence that totally pervades all of samsara and nirvana. Because this level is based upon the non-dual equality in the realm of all these phenomena of samsara and nirvana, it transcends the dualism of rejecting samsara and accepting nirvana. Pervading all of samsara and nirvana without any types of limitations and partialities, it has no identifiable essence and it transcends the distinction between big and small. [1280] Primordially abiding in ineffable dharmadhatu without ever moving outside, it transcends all dualistic ideas and talk, such as conceptual, non-conceptual, and so forth.

Teach Non-Duality to Others

The second subdivision is the advice to explain non-duality to others.

(r) **"Therefore, you, Sattvavajra, should completely abide on this level where (all) is instantaneously (perfected)." Thus he spoke.**

Therefore, because no phenomenon of samsara and nirvana ever moves outside unborn, ineffable, incommunicable Pure Perfect Presence, while you, **Sattvavajra, completely abide on this indivisible level** of Samantabhadra where all sentient beings and buddhas of the three times are **instantaneously** and effortlessly self-perfected, beyond earlier, later, good, and evil, you should instruct other beings in the same way. Then countless sentient beings will be inseparable from the state of the Teacher, the All-Creator. **Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-seventh chapter, which explains the *Ultimate Level Beyond Training*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the seventy-seventh chapter, which explains the *Ultimate Level Beyond Training*.** [1281]

Chapter 78 - Behavior Beyond Acceptance and Rejection

The third subdivision of the path of total relaxation beyond meditation is chapter seventy-eight, which explains how to abide in the principle of behavior beyond acceptance and rejection. It has two subdivisions:

- 1) the teaching (p149);
- 2) and the explanation (p149).

Teaching

The first subdivision is the teaching.

(r) Then the All-Creating King, Pure Perfect Presence, taught the principle of equality beyond acceptance and rejection.

After explaining that the level of the source-state transcends the purification of obscurations, **then the All-Creating King, Pure Perfect Presence, taught** the way of unfabricated, natural relaxation, **the principle** that all phenomena are the non-dual, ineffable **equality** of the real condition, Pure Perfect Presence, **beyond** the behavior of ordinary vehicles, which deny, affirm, **accept**, and **reject**.

Explanation

The second subdivision is the explanation. It has three subdivisions:

- 1) the brief explanation of the behavior of the natural state beyond acceptance and rejection (p150);
- 2) the extensive explanation of the behavior of the natural state beyond acceptance and rejection (p152);
- 3) and the summary, about non-dual, effortless relaxation (p158).

Brief Explanation of Behavior

The first subdivision is the brief explanation of the behavior of the natural state beyond acceptance and rejection.

(r) **"Hey! Regarding the principle of natural, unfabricated abiding in the unborn essence of Pure Perfect Presence, the Teacher of teachers, the All-Creating King, does not teach the existence (of a duality of) acceptance and rejection. Although the unborn essence transcends affirmation and negation, (provisional) meanings involving acceptance, rejection, affirmation, and negation are taught (by the three kaya teachers). But practitioners who follow the essential meaning are taught the essential state beyond affirmation and negation. These (practitioners), beyond all ideas involving any (paths), are taught the direct experience beyond acceptance and rejection."**

Hey! Regarding the principle of natural, unfabricated, relaxed abiding in the unborn essence of Pure Perfect Presence, the Teacher of Teachers, the All-Creating King, does not teach the existence of any duality of good, virtuous aspects to be accepted [1282] and bad, non-virtuous aspects to be rejected. Why? Because all phenomena are the nature of unborn Pure Perfect Presence. The unborn essence, Presence Itself, is beyond the dimensions of mind and transcends all affirmation of good and negation of evil. Thus there is nothing positive to accept or negative to reject.

But then why do the scriptures of sutra and tantra teach the unfailing preservation of obligations and samayas, through the duality of correctly **accepting** positive actions **and rejecting** negative actions? Because these scriptures do not understand that the Source, the essence of Pure Perfect Presence, transcends cause, effect, **affirmation**, and **negation**, followers consider that they should reject samsara and accept nirvana within the real condition. To gradually guide towards the path these practitioners who are attached to the limitations of affirmation, negation, causes, and effects, the teachers of the three kayas **teach** simple, provisional meanings. [1283] But **practitioners** with capacity, who **follow the essential meaning**, the real condition, are able to precisely

understand. Thus they are **taught** this unfabricated, natural dzogchen path, and so they immediately, unmistakably, and directly experience the **essential state**, the real condition, **beyond** causes, effects, **affirmation**, and **negation**. **These** practitioners who abide in the state **beyond all paths involving** conceptual analyses, based upon (the dualities) of hope and fear, acceptance and rejection, good and evil, and so forth, **are taught the direct experience** of the principle of the Teacher, the All-Creating King, that all phenomena are equal, **beyond acceptance and rejection**.

Practitioners who unmistakably and directly experience Presence Itself, self-originated wisdom, the primordial state beyond the limitations of causes, effects, rejection, and acceptance, are not conditioned by obscurations of karma and emotions. [1284] The *Dorje Sempa Namkhache* says:⁶⁹

The wisdom light rays of the King of *Rigpa* instantly clarify thick darkness accumulated for eons.

The *Gyügyal Sergyi Rübal* says:

This universal path does not have a duality of positive and negative. It does not project or perceive self and other. Insatiable emotions do not obscure the liberation path. Those who follow this great vehicle have no duality of positive and negative and are definitively liberated from all negativity.

Thus, to the extent that practitioners directly experience the original dzogchen condition, they transcend egotistical attitudes and possess all qualities of the Source, in the same way that the sun and its rays are inseparable. They naturally turn away from all negativity, such as harming others, and so forth. [1285] Confidence in cause and effect, compassion for sentient beings, and so forth, increase more and more, as when wood is added to a blazing fire. The *Ngama* says:

⁶⁹ This quotation does not appear in any editions of the root text of the *rdo rje sems dpa' nam mkha' che*.

When dharmadhatu is understood, great compassion for ignorant beings develops. Illusion-like contemplations⁷⁰ based upon the development of compassion display different methods of behavior to benefit beings.

Oddiyana Padma says:

My view is higher than the sky, but my attention to cause and effect is finer than flour.

The meaning of these quotations is that, if the condition of one's behavior becomes worse than before because one disregards cause and effect, then one should understand that this behavior is (based upon) a demonic, perverted, babbling view--very different from the dzogchen path. [1286]

Extensive Explanation of Behavior

The second subdivision is the extensive explanation of the behavior of the natural state beyond acceptance and rejection. It has three subdivisions:

- 1) the general explanation of the essence beyond the duality of acceptance and rejection (p152);
- 2) the detailed explanation of the essence beyond the duality of acceptance and rejection (p154);
- 3) and the summary, total natural relaxation of the three gates, in which renunciation and antidotes are not something other than the natural state (p157).

General Explanation of the Essence of Behavior

The first subdivision is the general explanation of the essence beyond the duality of acceptance and rejection.

(r) "Hey Sattvavajra! Meditate the Source state. I, the Source of the unmistakable state, transcend dimensions

⁷⁰ Illusion-like contemplation means prajña paramita, understanding that all phenomena are like empty magic displays, without an essence.

fabricated through acceptance, rejection, and concepts. When you become familiar with supreme, natural bliss, you will directly experience the all-creating state, the Source in which everything abides. I do not teach (a duality of) acceptance and rejection within the Source state. I do not teach that phenomena arise and cease (in Presence). I do not teach that there are good, evil, pure, and impure phenomena (in Presence). I teach the transcendence of dimensions involved with the ideas of conceptual analyses."

Hey Sattvavajra! Meditate the essence of the Source, the previously explained real condition, the state beyond acceptance and rejection. Specifically, I, the All-Creator, Pure Perfect Presence, am the original condition of all phenomena, the Source of the unmistakable state. Because this Source, naturally occurring wisdom, is self-originated and uncompounded, it transcends all talk, communication, and ideas, and is **not** some **dimension fabricated through** behavior that **accepts and rejects, concepts** that affirm and deny, and so forth. Because the path that abides in the **natural** condition transcends the passions of actions and efforts, primordial **bliss** is unchanging. When you **become familiar** with the way to abide naturally in this **supreme** state that is far superior to any paths, there are no actions of rejection, acceptance, effort, or struggle. [1287] When you become familiar in this way, you **will** unmistakably and **directly experience** the state of the **All-Creating King**, where **all** phenomena are equal and primordially **abide in the Source, Presence Itself.** The All-Creating Teacher does **not teach** the existence of a duality of **acceptance and rejection in** the one non-dual real condition, **the Source state.** I do **not teach** that there are **phenomena which arise and cease** in this unborn, self-originated, uncompounded Presence Itself. Similarly, I do **not teach that there are good, evil, pure, and impure phenomena** in this ineffable, space-like essence. I **teach the transcendence of all dimensions involved with the dualistic ideas of conceptual analyses.**

Behavior Beyond Acceptance and Rejection

The second subdivision is the detailed explanation of the essence beyond the duality of acceptance and rejection. It has three subdivisions:

- 1) because the essence is beyond conceptual dimensions, behavior transcends acceptance and rejection (p154); [1288]
- 2) because everything is equally Presence Itself, beyond elimination or implementation, behavior transcends acceptance and rejection (p155);
- 3) and, because mind and phenomena are equally like space, behavior transcends acceptance and rejection (p156).

Beyond Conceptual Dimensions

The first subdivision is the explanation that, because the essence is beyond conceptual dimensions, behavior transcends acceptance and rejection.

(r) "Hey Sattvavajra! Definitively meditate now. (Mind that) meditates and the object meditated (are identical) in the essence of unfabricated, all-creating Presence that transcends the conceptual dimensions of meditation and non-meditation."

Hey Sattvavajra! Definitively and unmistakably meditate now the state of the Source, Pure Perfect Presence beyond the duality of acceptance and rejection. Mind that **meditates and the object meditated** are identical **in the essence of all-creating Pure Perfect Presence**, the **unfabricated** self-perfected state, total non-dual equality, without the existence of any separate, dualistic phenomena. Because this essence of Pure Perfect Presence **transcends all dimensions of conceptual mind**, such as **meditation and non-meditation**, and so forth, you should not accept and reject, but should become familiar with the unfabricated natural state, beyond hopes and fears involved with the desire to meditate. [1289]
The *Nyingpo Döngyi Gyü* says:

When you relax naturally without searching, ideas dissolve. When you skillfully abide, without distraction, fetters are liberated. The naturally pure state, dharmadhatu beyond periphery, center, outer, and inner, transcends meditation. You should become familiar with the essence by freely relaxing without distraction.

Everything Is Equally Presence Itself

The second subdivision is the explanation that, because everything is equally Presence Itself, beyond elimination or implementation, behavior transcends acceptance and rejection.

(r) **"Hey! I, the All-Creating King, Pure Perfect Presence, do not teach to those who assemble as my retinue some real condition involved with acceptance and rejection. I do not teach that the one (real condition) has separate, dualistic phenomena. You should not ponder conceptual analyses about (the one real condition that) transcends concepts and analyses. You should not try to fabricate the unfabricated natural state. Abandoning (intentional) activities, you should relax naturally, beyond concepts about whatever appears as the real condition, and liberation will clearly manifest."**

Hey Mahasattva! Because the essence of me, the Teacher, the All-Creating King, *rigpa*, Pure Perfect Presence, is an essence primordially beyond rejection, acceptance, fabrication, and change, I, the All-Creator, do not teach to those who assemble as my retinue some real condition that is a dimension of struggle and practice involved with dualities to accept and reject, such as positive and negative, good and evil, pure and impure, and so forth. I do not teach that the essence of the one real condition has separate, dualistic phenomena, such as samsara and nirvana, and so forth. The *Lado* says: [1290]

Hey Mahasattva, understand! Do not conceive some phenomenon higher than this. Analyses obscure the Source state. Do not voluntarily accept struggles of body and voice.

When you undertake these activities, you deviate through the disease of effort. Do not remain stuck in deviation and obscurity. When you, personally, remain stuck, you will not find yourself in the self-perfected Source state. With regard to what is said to be the decisive teaching, because there is no duality of self and other, I teach transcendence of evaluation and non-evaluation. There is no need to practice what is already self-perfected in oneself. There is no need to meditate what transcends objectification. There is no need to understand what transcends communication in words. Because the state transcends all activities of mind, it cannot be conceived by attentive mind. Because the causeless state does not manifest from secondary conditions, definitely there are no merits to accumulate.

This quotation does not teach activities of acceptance and rejection. [1291] But you may wonder, "So what is taught?" Because the Source, self-originated wisdom, abides as the essence of all phenomena, you should **not ponder conceptual analyses about** (the one real condition that) **transcends** the dimension of abstract **concepts and analyses**. You should **not** struggle with meditation and practice, **trying to fabricate Presence Itself, the unfabricated natural state**. Effortlessly and naturally **abandoning any activities** of acceptance and rejection, you should understand that any phenomenon--**whatever appears** and however it arises--is the essence of the one **real condition**. **Without conceiving** with mind any dualistic characteristics, you should relax **naturally** in the transcendent, ineffable realm. **When you relax** in this way, the state beyond ground and root, primordial **liberation**, will clearly **manifest**.

Mind and Phenomena Are Space

The third subdivision is the explanation that, because mind and phenomena are equally like space, behavior transcends acceptance and rejection.

(r) "Hey Mahasattvavajra! Meditate now. Because the real condition beyond acceptance and rejection, Pure Perfect

(Presence), abides like space, there is nothing to fabricate using body and mind. There is nothing to meditate about what transcends attachment to conceptions and perceptions. (As you become familiar) with the space-like state in which all concepts are not troubling and are completely pacified, do not try to enter some objective dimension. The intended state transcends objectification and involvement."

Hey Mahasattvavajra! Meditate now this state beyond behavior that rejects and accepts. How does one do this? **Because the real condition beyond the duality of acceptance and rejection, the Source that is indivisible from total primordial emptiness, Pure Perfect Presence, abides as the space-like, self-originated, uncompounded essence, there is nothing to fabricate using the efforts and practices of body and mind.** [1292] **There is nothing to meditate with goal-oriented mind about what transcends dimensions of attachment to conceptions and perceptions. In the space-like state in which all concepts are not troubling and are completely pacified, transcend any activities of acceptance and rejection. Naturally free from the environment of the emanations and movement of ideas, do not try to enter some objective dimension of the six consciousnesses. Because the intended state of equality beyond acceptance and rejection transcends objectification and involvement, the advice is to become familiar with the state totally beyond meditation, practice, acceptance, and rejection.**

Summary: Natural Relaxation of the Three Gates

The third subdivision is the summary, total natural relaxation of the three gates, in which renunciation and antidotes are not something other than the natural state.

(r) "Hey Sattvavajra! Correctly meditate now. Do not think about sense objects. Do not try to concentrate mind. Do not rely upon antidotes. Do not train the continuum of body and mind. Without modifying body and mind, directly experience the Source state."

Hey Sattvavajra! Not polluted by mind's attachment to hope, fear, rejection, and acceptance, **correctly meditate now** this state of pure, space-like Presence Itself, beyond fabrication, transformation, acceptance, and rejection, as explained by the All Creating Teacher. [1293] Specifically, how should one meditate? Understanding the unlimited, space-like essence primordially and totally empty of all concepts of object and subject, **do not visualize the sense objects** of the six consciousnesses as the wisdom deity.⁷¹ **Do not try to one-pointedly concentrate** upon the apprehended perceptions of **mind**. Because no phenomenon considered to be removable actually exists, **do not rely upon mental antidotes. Do not train the continuum of body and mind.** Directly experiencing the primordially pure essence beyond obscuration since the beginning, relax in the natural state **without modifying** any activities of **body, voice, and mind**. You should **directly experience** the real condition, **the Source state**. The meaning here is that one should not try to meditate, achieve, accept, or reject Presence Itself, the Source state.

Summary: Effortless Relaxation

The third subdivision is the summary, about non-dual, effortless relaxation. [1294]

(r) **"Hey! Because the activities of me, the All-Creating King, are relaxed beyond effort, all benefits are complete. Because (all phenomena) are unified in the Source state, there is nothing to accept or reject. When hope and fear are completely discontinued, nirvana is not cultivated. When one experiences the specific activities of me, the All-Creator, (all phenomena) of the three times are equal in the unborn state. The state totally transcends words such as 'entry' and 'non-entry.' The (activities of me) are taught to be beyond acceptance and rejection." Thus he spoke.**

⁷¹ In tantric practice, the wisdom deity, jnanasattva, is one's consideration of the real deity, in contrast to the visualization of oneself as the samayasattva deity.

Hey! Because the activities of me, the Teacher, the All-Creating King, are relaxed, beyond modification of the three gates and beyond effort to accept, reject, struggle, or practice, all benefits are totally complete. The *Nyingpo Döngyi Gyü* says:

Obscurations are purified when one relaxes naturally, beyond ideas. There is no need to remove darkness from what is primordially pure. There is no need to pray to others for what is already perfected. There is no need to travel to and acquire what is already perfected in oneself. Fulfillment abides naturally, beyond action. Actions are not necessary. There is nothing to search for or achieve. Positive and negative cannot be differentiated. The state has never been contaminated.

Because all phenomena are indivisible from and unified in the real condition, the Source state, there is nothing to accept or reject. When one experiences directly the equality of samsara and nirvana, all entanglements of **hope and fear are completely discontinued.** Free from all struggle and practice, one does **not cultivate** a path, because there is no aspiration for **nirvana.** [1295] **When one experiences these specific, effortless, self-perfected benefits of the activities of me, the All-Creator,** no phenomenon encompassed by the **three times** exists separately from the **unborn state** of Pure Perfect Presence, and all phenomena abide in the essence of the one **equality.** This state **totally transcends words such as "entry" and "non-entry,"** based upon accepted and rejected activities. **The activities of the All-Creating King are taught to be the essence of non-dual equality beyond acceptance and rejection. Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-eighth chapter, which explains *Equality Beyond Acceptance and Rejection*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the seventy-eighth chapter, which explains *Equality Beyond Acceptance and Rejection*.**

Goal of Natural Self-Perfection

The third subdivision of the extensive explanation of how to meditate the non-dual meaning of the Ten Natures is the goal of total, naturally abiding self-perfection. It has two subdivisions:

- 1) how to meditate wisdom beyond obscuration (chapter 79, p161);
- 2) and how to meditate self-perfection beyond hope and fear (chapter 80, p174). [1296]

Chapter 79 - *Wisdom Beyond Obscuration*

The first subdivision of the goal of total, naturally abiding self-perfection is chapter seventy-nine, which explains that self-originated wisdom, the clear light, transcends the removal of obscurations. It has two subdivisions:

- 1) the teaching (p161);
- 2) and the explanation (p162).

Teaching

The first subdivision is the teaching.

(r) Then the All-Creating King, Pure Perfect Presence, taught the principle that the realm of the self-originated Source transcends the removal of obscurations.

After explaining the way to meditate the unfabricated natural state of behavior beyond acceptance and rejection, **then the All-Creating King, Pure Perfect Presence, taught the principle** of unobscured clear light, that **the realm of** Presence Itself, **self-originated** wisdom, the real condition, **the Source**, has never been **obscured** by emotions and perceptions, and that there is **no** need now to **remove** obscurations, using the efforts and struggles of paths.

Explanation

The second subdivision is the explanation. It has three subdivisions:

- 1) the brief explanation that the essence of Presence Itself transcends obscurations (p162);
- 2) the detailed explanation of the nature of Presence Itself (p163);
- 3) and the summary, that the *thugje* energies of Presence Itself transcend obscurations (p170).

Brief Explanation of the Essence

The first subdivision is the brief explanation that the essence of Presence Itself transcends obscurations.

(r) **"Hey! The Teacher of teachers, the All-Creating King, teaches the principle that the Source transcends obscurations. All phenomena, however they appear, always have the same (taste) in unborn dharmadhatu. Thus obscuration and non-obscuration cannot be distinguished in the unborn Source, the essence of Mind."**

Hey! The Teacher of teachers, the All-Creating King, teaches the acknowledged principle that the Source of all phenomena, *rigpa*, Pure Perfect Presence, primordially transcends obscurations and is the essence of unobscured primordial enlightenment. [1297] All phenomena, however they appear as the duality of samsara and nirvana, always have the same identical, undifferentiated taste in primordial, unborn, ineffable dharmadhatu. Thus something obscured and something not obscured cannot be distinguished in unborn Pure Perfect Presence, the Source, self-originated wisdom, the essence of non-dual wisdom, the Mind of all victorious ones of the three times, the primordial nature of clear light. The space-like state cannot be differentiated into individual parts and abides as one total, unobscured dharmakaya.

Detailed Explanation of the Nature

The second subdivision is the detailed explanation of the nature of Presence Itself. It has seven subdivisions:

- 1) it is not logical to try to use Presence to separate the one Presence Itself into obscuration and non-obscuration (p163); [1298]
- 2) the one clear light of natural relaxation (p164);
- 3) the real meaning of self-originated wisdom (p165);
- 4) because wisdom is inner luminosity, one should not be involved with frames of reference (p166);
- 5) the essences of all phenomena are unified in the all-creating state (p167);
- 6) when one becomes familiar with this state, one abides in unimaginable knowledge (p168);
- 7) and because no phenomenon has ever been something other than Presence, hopes and fears cease, and one does not move away from this realm (p169).

Beyond Obscuration and Non-Obscuration

The first subdivision is the explanation that it is not logical to try to use Presence to separate the one Presence Itself into obscuration and non-obscuration.

(r) "Hey Sattvavajra! Correctly meditate now. The desire to reject obscuration and accept non-obscuration in the one unborn dharmadhatu contradicts the supreme Source state."

Hey Sattvavajra! Correctly meditate now, without the mistake of deviating from this unfabricated self-perfected state, unobscured, total clear light, the Source, Pure Perfect Presence naturally beyond obscuration. Specifically, everything that appears to buddhas and sentient beings has **one** undifferentiated essence in **unborn dharmadhatu**. **The desire of any practitioners who accept and reject** the dualistic aspects of good and evil because they perceive that the minds of sentient beings have **obscurations** and that the Mind of buddhas do **not** have **obscurations** [1299] **contradicts the Source state**, Presence Itself, the **supreme**,

uncompounded essence, the original condition of all phenomena. Dualistic views accept and reject within the non-dual state. The *Longchen* says:⁷²

Ignorance has the same essence as dharmakaya. Buddhas have the same state as sentient beings.

The *Ngedön Düpa* says:

Because illusion is not experienced, there is no ignorance. Because understanding is not experienced, there is no wisdom. Thus one should not distinguish between attentiveness and non-attentiveness to meaning.

Presence Itself, total dharmakaya, the essence of the one *thigle*, makes no distinction between obscuration and non-obscuration, illusion and non-illusion, sentient being and buddha, and so forth.

One Clear Light

The second subdivision is the explanation of the one clear light of natural relaxation.

(r) "All-Creating Pure Perfect Presence teaches that when the unborn is meditated, what arises is the clear (light) in the Source. Because everything abides in the space-like state beyond conceptual analyses, obscuration and non-obscuration abide in Pure Perfect Presence."

But are not these various phenomena of impure samsara the essence of obscuration that should be rejected? [1300] **All-Creating Pure Perfect Presence teaches** the principle of clear light beyond shadowy obscuration. When the **unborn** state of Pure Perfect Presence **is meditated, what arises** as magical displays, all these phenomena that appear as the animate and inanimate universe, are directly experienced as the *rol-tsal* energies of Presence Itself, **clear**

⁷² Folio 65 in chapter 26 of the *sde dge* edition of *klong chen rab 'byams rgyal po'i rgyud*.

light, undifferentiated **in the unborn**, primordially pure **Source**. There is not the smallest impure thing to be renounced. The Lord of Siddhas, Saraha, says:

Appearances and sounds do not have concrete characteristics, but are like illusions, mirages, and reflections. The perceiver in the illusion, spacious Presence Itself, has no edge or center and cannot be identified in any way. In the same way that various rivers, such as the Ganges, and so forth, have the same salt taste in the ocean, understand that all mental events and investigations of mind have the same taste in dharmadhatu. [1301]

All phenomena, such as visions, sounds, memories, and ideas, are simply the *rolpa* energies of empty forms, non-existent appearances that arise from the *tsal* energies of dharmadhatu, Pure Perfect Presence, and that do not really exist as phenomena to be rejected. Thus one should understand that, from the very moment when any phenomenon of the outer and inner universe arises and appears, in whatever form, it never moves outside the dimension of Presence Itself, the Source, for even an instant. Because everything abides **in the space-like state beyond conceptual analyses**, one should understand that all **obscuration and non-obscurations abide in the Source, Pure Perfect Presence**, beyond differentiation.

Self-Originated Wisdom

The third subdivision is the explanation of the real meaning of self-originated wisdom.

(r) **"Hey! The All-Creating King teaches to his retinue that 'wisdom' means the state of clear (light) beyond obscurations and that 'self-originated' means abiding as the Source beyond causes and conditions. This direct experience is the state beyond affirmation and negation."**

Hey Sattvavajra! The Teacher, the All-Creating King, teaches to the self-manifesting, unfabricated retinue the real

meaning of self-originated wisdom, the Source of all phenomena. **"Wisdom" means the state of primordial, natural clear light beyond any obscuration.** [1302] **"Self-originated" means abiding as the Source of all phenomena, the all-pervading, space-like essence not newly produced by causes and conditions. This precise direct experience is the manifested, total, transcendent, unbounded state of the Teacher, the All-Creating King, beyond all value judgments, such as the affirmation of the phenomena of pure nirvana, the negation of the phenomena of impure samsara, and so forth,**

Inner Luminosity

The fourth subdivision is the explanation that, because wisdom is inner luminosity, one should not be involved with frames of reference.

(r) **"Hey! Thus Sattvavajra you should meditate now. Because self-originated wisdom transcends all frames of reference, do not postulate frames of reference (based upon) concepts. You should not try to maintain (outer or inner) awareness in relation to (the essence that) transcends perceived objects. Because substance is the clear (light) in the Source, do not meditate. Because aspects (of nirvana and samsara) are the clear (light) in the Source, transcend hope (for nirvana) and fear (of samsara)."**

Hey! Thus, because self-originated wisdom transcends obscuration and, beyond union or separation, primordially abides in the principle of the Source, the real condition in itself, you, **Sattvavajra, should meditate now** this natural state, Presence Itself. Specifically, because **self-originated wisdom transcends all frames of reference** attached to concepts, **do not** be attached to or **postulate** some existent dimensions or **frames of reference** based upon applying meditation and understanding according to **conceptual** mind. (Wisdom) transcends all concepts. [1303] Similarly, there is **no** need to **maintain** some inner, one-pointed fixation about the immaterial, non-contextual essence that

transcends perceived objects. Also, do not distract **awareness** by becoming involved with the outer objects of the six consciousnesses. Anything that depends upon meditation is not the primordial state of self-originated *rigpa*. The *Rangshar* says:⁷³

Meditation cannot discover the authentic state. If it could, it would not be natural *rigpa*. Why? Because the wisdom of natural *rigpa* transcends distraction and non-distraction. That which is attached to anything cannot be self-originated wisdom. If the state of self-originated wisdom were under the power of meditation, this would contradict the primordial thesis. [1304]

Similarly, because all these appearances of outer and inner phenomenal **substance** arise as the unceasing, self-perfected *dang* energies of **clear** light, inseparable from the primordial, unborn, self-originated **Source**, **do not meditate** some other self-originated wisdom. The good and bad **aspects** of nirvana and samsara, however they appear, **are the clear (light) in the unborn Source**, the real condition, beyond differentiation or exclusion. Samsara and nirvana do not exist as anything other than the self-luminous, self-originated wisdom of the Source. Thus, you should relax in the unfabricated natural state, recognizing the one essence, great bliss, unlimited dharmadhatu, equality, **beyond the hope** to attain nirvana and the **fear** of falling into the three realms of samsara.

Unified All-Creating State

The fifth subdivision is the explanation that the essences of all phenomena are unified in the all-creating state.

(r) **"Hey! The Teacher of teachers, the All-Creating King, teaches to his retinue the unfabricated state. Whatever appears is definitively understood to be the unfabricated Source, the root of all phenomena. When the Source, the essence, the one state,**

⁷³ Folio 719 in chapter 67 of the *Adzom* edition of the *rig pa rang shar chen po'i rgyud*.

is directly experienced, the essences of everything are united in the All-Creating state."

Hey! To his retinue that arises from the *tsal* energies of *rigpa* abiding in the **unfabricated** natural state, the Source, the essence of Pure Perfect Presence, **the Teacher of teachers, the All-Creating King, teaches** the supreme principle that, when the one is known, all is liberated. [1305] All phenomena of samsara and nirvana, **whatever appears as *rolpa* energies, are united in and definitively understood to be the unfabricated original condition, the Source, self-originated wisdom, the one root of all phenomena, the state beyond concepts. When the Source of all these phenomena, the primordial unborn essence, the one state of Presence Itself, is directly experienced, the essences of everything of samsara and nirvana are united in the state of the All-Creating King.**

Unimaginable Knowledge

The sixth subdivision is the explanation that, when one becomes familiar with this state, one abides in unimaginable knowledge.

(r) "Thus, when you know my all-creating state, you also know the unimaginable real condition (of all phenomena). When you become familiar with my all-creating state, you also become familiar with and abide in the state of everything."

As explained above, all phenomena are united in the one Source, self-originated wisdom. **Thus, when you directly experience and precisely know my all-creating state, Pure Perfect Presence, because the real condition, the natural state of all phenomena of samsara and nirvana, transcends all speech, thought, and communication and is not something other than this unimaginable state, [1306] you know the unimaginable principle, the real condition. Similarly, when you become familiar with my all-creating state, the unfabricated, total natural condition, you also become familiar with and abide in the state of all phenomena,**

because no phenomenon of samsara and nirvana is other than the All-Creating King, Pure Perfect Presence.

Beyond Hope and Fear

The seventh subdivision is the explanation that, because no phenomenon has ever been something other than Presence, hopes and fears cease, and one does not move away from this realm.

(r) "Hey Sattvavajra! Correctly meditate now. No phenomenon, however it appears or resounds, is ever anything other than this one state of knowledge and experience of the Source. The nature that visibly manifests from the Source is directly experienced as the unborn state. When you never move away from the manifested state, hopes and fears are liberated."

Hey Sattvavajra! Correctly meditate now Presence Itself, the Source state. **No phenomenon, however it appears or resounds, is ever anything other than this one state of knowledge and experience of the real condition, the Source,** Presence Itself, self-originated wisdom. When you directly experience the unborn state and become familiar with Presence Itself, self-originated wisdom, then the **nature** of all phenomena of samsara and nirvana, **which visibly manifests from the Source, is directly experienced as the primordial unborn state.** [1307] When you become familiar with and **never move away from** the realm that directly experiences all phenomena as the primordial unborn state, the tight knots of the ropes of **hope and fear**, due to belief in the reality of phenomena that binds your stream of consciousness, **are liberated** in unborn dharmadhatu, and the **state** of the All-Creating King is directly manifested. The *Lado* says:

The natural state of the real condition is unborn total bliss. When total perfection is recognized, to whom are prayers offered? In the same way that water in a lake does not pray for water, Pure Perfect Presence does not pray for presence. When you pray for something else, you are not directly experiencing your own state. It is also the same when you

have fear. When you become involved with objective dimensions, hope and fear always manifest. [1308] But when you know that the essence of Presence is unborn, you understand that there does not exist the tiniest objective reference for hope and fear. You are already in the essence of Samantabhadra.

Summary of *Thugje* Energies

The third subdivision is the summary, that the *thugje* energies of Presence Itself transcend obscurations. It has two subdivisions:

- 1) the advice to not contradict the meaning that all phenomena encompassed by visions and sounds primordially arise as the revelation of universal creativity (p170);
- 2) and the conclusion that there is nothing of samsara or nirvana to reject or accept (p172).

Non-Contradiction of Universal Transmission

The first subdivision is the advice to not contradict the meaning that all phenomena encompassed by visions and sounds primordially arise as the revelation of universal creativity.

(r) "Hey Sattvavajra! Correctly meditate now. However phenomena appear is the revelation of the All-Creating King. You should not contradict the transmission of this method."

Hey Sattvavajra! Correctly meditate now the essence of all phenomena, Presence Itself, self-originated wisdom, the essence of non-dual space and wisdom. Specifically, all these possible appearances, **however phenomena** encompassed by samsara, nirvana, and the path **appear, is the clarity and revelation of the All-Creating King, rigpa**, the essence of Pure Perfect Presence, the primordial unborn state. [1309] Why is this so? Since whatever appears is me, each appearance is pervaded by emptiness. Because emptiness manifests the unceasing *rolpa* energies of interdependent

origination, appearance and emptiness as a team illuminate each other. Garab Dorje says:

Why is there appearance? Because of emptiness.
Why is there emptiness? Because of appearance.

The *Longchen Rabjam* says:⁷⁴

Appearance and emptiness are equally important. Unpredictable, self-arising appearances definitively establish knowledge of emptiness beyond attachment.

The *Longchen Rabjam* also says:⁷⁵

The essence of Pure Perfect Presence is the primordial non-duality of appearance and emptiness. This essence transcends concepts and does not perceive dualistic limitations. Because Presence is liberated from limiting frames of reference, also Pure Perfect Presence is not attached to non-duality. Infinite *thugje* energies manifest miraculous emanations.

Because the essence of Pure Perfect Presence is primordially unborn, [1310] the *rolpa* energies of unceasing *dang* energies manifest these limitless appearances of samsara and nirvana. If the essence of Pure Perfect Presence were not emptiness beyond limiting concepts, all perceivable appearances would be interrupted and could not appear. Jamgön Mipham Gyatso says:⁷⁶

If there existed one real phenomenon as the source of all other phenomena, all these phenomena simply could not

⁷⁴ Folio 104 in chapter 43 of the *sde dge* edition of the *klong chen rab 'byams rgyal po'i rgyud*.

⁷⁵ Folio 95 in chapter 40 of the *sde dge* edition of the *klong chen rab 'byams rgyal po'i rgyud*.

⁷⁶ 'jam mgon mi pham rgya mtsho (1846-1912).

manifest. Because one phenomenon does not really exist, limitless phenomena completely manifest.

This method⁷⁷ of experiencing the appearances of the various aspects of the universe of samsara and nirvana makes clear and reveals the essence of all phenomena, unborn dharmadhatu. You should understand that all phenomena are the primordial unborn, ineffable, transcendent, natural *tsal* energies of the Source, Pure Perfect Presence, beyond fabrication, transformation, rejection, and acceptance. You **should not contradict** the meaning of the **transmission** of the Teacher, the All-Creating King, by binding your stream of consciousness with rejection, acceptance, struggle, and practice based upon attachment to the truth of phenomena. [1311]

Beyond Acceptance and Rejection

The second subdivision is the conclusion that there is nothing of samsara or nirvana to reject or accept.

(r) **"Those who follow me, the All-Creator, as my spiritual heirs directly experience that everything is the unborn state. The Source, the essence, manifests beyond conceptual analyses that imagine samsara and nirvana." Thus he spoke.**

Because all phenomena, however they appear, are primordially unborn, beyond reference, concept, and communication, **those who follow** the state of unfabricated equality, effortless dzogchen, **as spiritual heirs of the Mind of me, the Teacher, the All-Creator,** do not distinguish good, evil, acceptable, and unacceptable, but **directly experience that all** phenomena, however they appear, **are** the real condition, Pure Perfect Presence, **the unborn state.** They do **not imagine** the existence of phenomena of **samsara** to be rejected **and** phenomena of **nirvana** to be

⁷⁷ The secret dzogchen method is the direct recognition that all manifestations are the empty, luminous wisdom-energies of primordial enlightenment. In general, the methods of vehicles include renunciation, development, purification, avoidance, transformation, completion, acceptance, transcendence, or maintenance.

accepted. Since **the Source, the essence** of Presence Itself, **manifests beyond** all dimensions of **conceptual analyses**, all false, limiting appearances disappear in space. **Thus he spoke.** [1312]

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the seventy-ninth chapter, which explains *Non-Obscuration*.

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the seventy-ninth chapter, which explains *Non-Obscuration* or *Wisdom Beyond Obscuration*.**

Chapter 80 - *Self-Perfection Beyond Hope and Fear*

The second subdivision of the goal of total, naturally abiding self-perfection is chapter eighty, which explains self-perfection beyond hope and fear. It has two subdivisions:

- 1) the teaching (p174);
- 2) and the explanation (p174).

Teaching

The first subdivision is the teaching.

(r) Then the All-Creating King, Pure Perfect Presence, taught the principle of self-perfection beyond hope and fear.

After explaining that the essence of self-originated wisdom, unchanging clear light, transcends the removal of obscurations, **then the All-Creating King, Pure Perfect Presence, taught the principle** that the Source, the essence of Pure Perfect Presence, **self-perfected**, total, effortless primordial liberation, **transcends hope, fear, struggle, and practice**, because there does not exist some other phenomenon of samsara or nirvana to reject or accept. [1313]

Explanation

The second subdivision is the explanation. It has ten subdivisions:

- 1) all phenomena are the essence of Presence (p175);
- 2) the self-perfected nature of Presence transcends base and root (p176);
- 3) self-perfection transcends conceptual analyses (p177);
- 4) because self-perfection is not some dimension of conceptual analysis, when one is attached to some limited idea, self-perfection is not recognized (p178);
- 5) freedom through non-attachment to appearances (p179);
- 6) when the one unborn taste of all phenomena is directly experienced, belief in birth is recognized to be illusory (p180);

- 7) the teachings of the three kaya teachers do not understand the unborn state (p181);
- 8) whatever manifests is the all-creating state, the liberated real condition (p182);
- 9) practitioners who experience the unborn nature of all phenomena should not struggle with the Ten Natures (p183);
- 10) and *rigpa* does not engage dualistically with anything, but is already perfected as the all-creating state (p184). [1314]

Everything Is Presence

The first subdivision is the explanation that all phenomena are the nature of Presence.

(r) "Hey Sattvavajra! Correctly meditate now. I, the Teacher, the All-Creating King, teach that all phenomena, however they appear, are the essence of unborn Presence."

Hey Sattvavajra! Without mistake, **correctly meditate now** this state beyond hope, fear, rejection, and acceptance. All phenomena are the self-perfected essence of primordial enlightenment, *rigpa*, Pure Perfect Presence. What is the ultimate Source to be meditated? The original condition of all phenomena, *rigpa*, self-originated wisdom, is the state of **me, the Teacher** of all victorious ones of the three times, dharmakaya, **the All-Creating King**. Because **all phenomena, however they appear, are the primordial unborn, all-creating essence of Pure Perfect Presence**, there does not exist anything else to be meditated. The *Lado* says:

The real condition, Pure Perfect Presence, is like space. Space is all-pervading and has no self-identity. The real condition, Pure Perfect Presence, the essence of everything, does not have even the smallest amount of "I" and "mine."
 [1315] Because everything abides within all-pervading space, samsara and nirvana are the inseparable real condition. Various manifestations, however they arise, are perfect in the dimension of space. No phenomenon of memory, thought, pleasure, or suffering is not perfect in the unborn

space of Presence Itself. Because enlightenment is perfect in itself, Presence is the level of enlightenment. Because enlightenment is primordially beyond attainment, it self-transcends transcendence.

Self-Perfected Presence Beyond Dualism

The second subdivision is the explanation that the self-perfected essence of Presence transcends base and root.

(r) **"Hey! Because the essence of Presence is self-perfected, a duality of attainment and non-attainment is not taught. Presence has no concept of a duality of pleasure and suffering. (Presence) transcends hope for nirvana and fear of samsara. Because the essence of self-perfected Presence manifests everywhere, (Presence) cannot be defined as emptiness that does not appear. Because (Presence) transcends conceptual analyses involving some essential base or root, (Presence) is not attached to the limitations of some stability that is considered to truly exist."**

If the essence of all phenomena is all-creating Pure Perfect Presence, what is the intrinsic essence of Presence Itself? **Hey! Because the essence of Pure Perfect Presence**, the Source of all phenomena, is already effortlessly **self-perfected** in a primordial, unbounded, transcendent way, beyond dependence upon causes and conditions, a **duality of the attainment** of some substantial phenomenon that exists in Presence **and the non-attainment** of some insubstantial, empty, nihilistic (non-phenomenon) **is not taught.** [1316]

Similarly, because Presence, the essence of equality beyond concepts, **has no concept of a duality of pleasure and suffering**, it does not fall into the limitations of (a duality of) **samsara and nirvana**. Presence, the essence of the all-pervading equality of samsara and nirvana, **transcends hope** of attaining nirvana **and fear** of falling into samsara and lower realms. **Because the essence of self-perfected Presence** arises and **manifests** unborn, unceasing, ineffable *tsal* energy appearances **everywhere**, Presence **cannot be**

defined as only an aspect of **emptiness that does not appear**, like something with the quality of a lotus flower in space. **Because** self-originated wisdom is ineffable, primordial emptiness **beyond** the dimensions of **conceptual analyses involving** some **essential** supporting **base** or developing **root**, Presence **is not attached to any limitations of some eternal stability that** is considered to **truly exist**. This groundless, rootless essence is primordially pure of these characteristics and concepts. [1317]

Self-Perfection Beyond Analyses

The third subdivision is the explanation that self-perfection transcends conceptual analyses.

(r) "Hey Sattvavajra! Correctly meditate now. Because the self-perfected Source beyond conceptual analyses does not conceive some state of attainment or non-attainment, you should not maintain this idea."

Hey Sattvavajra! Correctly meditate now this Source of all phenomena, Presence Itself, the primordial unborn, self-perfected state. How should you meditate? You should relax naturally, without fabrication, beyond any attitude involved with hope, fear, effort, or struggle. The essence of unfabricated **self-perfected** Presence Itself is not something that can be meditated by conceptual mind. Self-originated wisdom, the **Source beyond** the dimension of **conceptual analyses**, does not exist as some limited phenomenon that can be **attained or not attained** through the investigations of conceptual mind, using ideas such as samsara, nirvana, eternalism, nihilism, and so forth. The Source abides in non-conceptual equality, **without conceiving** some **state** beyond ordinary frames of reference. **Because** the state of the All-Creating King is effortlessly self-perfected, **you**, Mahasattva, my victorious heir, **should** abide in the state of non-conceptual equality, and **should not maintain this idea** (of the attainment of) the Source state, Presence Itself. [1318]

Beyond Limiting Views About Self-Perfection

The fourth subdivision is the explanation that, because self-perfection is not some dimension of conceptual analysis, when one is attached to some limited idea, self-perfection is not recognized.

(r) "Hey! When practitioners are attached to and do not disengage from limiting positions about self-perfection, the Source beyond actions and efforts, they are like children arguing about the sky, and they never experience my all-creating essence. Because they have not transcended anxious attitudes of hope and fear, they hope to depart from (samsara) by overcoming some (obscurations) with some (antidotes). How could these practitioners who (deviate from the state) beyond limitations and are attached to conceptual limitations connect with the state of the self-perfected Source?"

Hey! As explained earlier, **self-perfection** is the state of self-originated wisdom, the **Source beyond actions and efforts**. When **practitioners** do not understand that this real condition, Pure Perfect Presence, transcends the considerations of conceptual analyses, they do **not disengage from limiting** positions, such as existence and non-existence, eternalism and nihilism, and so forth. Instead, their analyzing, judging minds become **attached** to limited, fanatic views, such as opinions about appearance and emptiness, samsara and nirvana, and so forth. Consequently, they live in a condition of negation and affirmation, alternately arguing one side and then the other. They are **like foolish children** who take **argumentative** positions **about the** existence or non-existence of the **sky**. [1319] Because their positions do not correspond to the real condition, the natural state, these practitioners do **not recognize the essence of me, the All-Creating King**, beyond speech, thought, and communication. After **overcoming** emotional and cognitive obscurations **with some** antidote, such as wisdom that understands selflessness, **they hope to depart** from the three realms of samsara and to attain the liberation of nirvana. Because they have **not transcended anxious attitudes of hope and fear, they remain attached to** conceptual limitations and deviate from the state

beyond limitations. How could these practitioners connect with and directly experience *rigpa*, the essence of Pure Perfect Presence, **the state of the self-perfected Source?** The essence of Presence Itself, self-originated wisdom, transcends the conceptual limitations of intellectual frames of reference.

Non-Attachment to Appearances

The fifth subdivision is the explanation of freedom through non-attachment to appearances.

(r) "Hey Sattvavajra! Correctly meditate now. Do not consider that the manifestations of the unborn pure state, these appearances, exist concretely. Do not (use emptiness) to undermine (appearances). Because appearances are already liberated in the unborn state, liberation means the direct experience of the natural state, without cultivation of emptiness."

Hey Sattvavajra! Unconditioned by mind's hopes, fears, and limiting considerations about Presence Itself, the Source state, **correctly meditate now.** [1320] Specifically, all these phenomena of samsara and nirvana, however they appear, do not exist in any way as something other (than Presence). Since beginningless time, the primordially **pure state**, the Source, Pure Perfect Presence, has **never been produced** from causes and conditions and has never been tainted by impurities. The state's unceasing **manifestations** of natural *tsal* energies have never been corrupted in the slightest amount, but simply abide, beyond rejection, acceptance, negation, or affirmation. **Do not consider that** these phenomena, however they **appear**, exist concretely. Also, **do not** use some evidence and logic of emptiness to analyze and **undermine** appearances. **Because** all these **appearances are already** naturally **liberated in the unborn state**, beyond dependence upon effort and practice, **liberation means the direct experience of the** unfabricated **natural state**, dharmakaya, total self-perfection, *rigpa*, self-originated wisdom, **without cultivation** of (the idea that) the real

condition is only **emptiness**. [1321] The *Longchen Rabjam Gyalpo* says:⁷⁸

When one thing is known, everything is totally liberated. Thus, there does not exist elsewhere some liberation in addition to this liberation. Do not try to conceive self-originated liberation. The essence of natural liberation is total relaxation of all sense doors, without anything being corrected. Do not transform, change, or fabricate something else. Without distraction or attachment, relax naturally, abiding in the free, open, fresh, effortless, uncontrived expanse.

One Unborn Taste

The sixth subdivision is the explanation that, when the one unborn taste of all phenomena is directly experienced, belief in birth is recognized to be illusory.

(r) "Hey! Because I, the Teacher of teachers, the All-Creating King, teach that all phenomena, however they appear, are unborn and completely pure, you should directly experience how (all phenomena) are the unborn state."

Hey! Because I, the Teacher of teachers, the All-Creating King, teach that all phenomena of samsara and nirvana, **however they appear**, beyond differentiation or exclusion, **are** primordially **unborn and completely pure** as the essence of primordially manifest enlightenment, you should **directly experience how** all these phenomena **are the unborn state**. [1322] When you directly experience the unborn state, as presented in my teaching, from the very moment when the origination and cessation of any phenomenon is apprehended and experienced, you know that the phenomenon does not really exist, but is simply the *rolpa* energy of illusory vision. The *Rinpoche Gyepa Chenpoi Gyü* says:

⁷⁸ This quotation does not occur in the *klong chen rab 'byams rgyal po'i rgyud*.

Because everything is naturally pure, it is illusory to think that you can see what cannot be seen. It is illusory to think you can meditate what cannot be meditated. It is illusory to think you can practice what cannot be practiced. It is illusory to think that you can attain what cannot be attained. The natural state cannot be found. The jewel island of primordially pure samsara abides as self-originated Samantabhadra.

All phenomena abide as the non-conceptual essence of primordially unborn, originally pure, groundless, rootless dharmakaya, and any consideration that some phenomenon is something else is simply an illusion.

Arguments About Unborn Presence

The seventh subdivision is the explanation that the teachings of the three kaya teachers do not understand the unborn state.

(r) "Hey! Although (followers of) the three kaya teachers who manifest from me all discuss unborn Presence Itself and also argue about some non-existent object, they do not now directly experience the unborn state."

Hey! When the essential meaning, as taught in the definitive transmission of the All-Creating King, is not directly experienced, [1323] followers of the teachings of the **three kaya teachers who manifest from me**, the Teacher, the All-Creating King, **all discuss unborn Presence Itself**. Also these followers of higher and lower vehicles use their greater or lesser intellectual capacities to **argue about some non-existent object** (named 'unborn Presence'). Because they actually live in conceptual dimensions, without precisely understanding transcendent self-originated wisdom, they **do not now directly experience the unborn state**. About this point the *Nelug Rinpochei Dzö* says:⁷⁹

⁷⁹ Folio 7 in chapter 1 in the *gnas lugs rin po che'i mdzod*.

In the same way that thirsty young deer are deceived by something non-existent when they pursue a water mirage, those who hope to find meaning in illusory, conventional words become entangled in the (false) essences of the phenomena in their specific philosophical systems. Until the (followers of the) eight gradual (vehicles) disengage from their conceptual deviations, ^[1324] they will not experience the natural state, the essential meaning.

Everything Is the State

The eighth subdivision is the explanation that whatever manifests is the all-creating state, the liberated real condition.

(r) "Thus, when you understand this transmission of the All-Creating King, you should abide in the state without being distracted. Do not follow (a path) involving effort. Do not purify mind with antidotes. Do not fix (mind) upon any object. Do not bind mind with attentiveness. Because whatever manifests is this (natural state), you should (simply) continue in my all-creating state."

Thus, for the reasons explained above, when you unmistakably understand Presence Itself, the natural state, this very secret atiyoga transmission, the knowledge of the Teacher, the All-Creating King, you should abide in the state, without being distracted. Do not follow a path involving effort and struggle. Do not purify obscurations of mind with antidotes, such as gathering the two causal accumulations, and so forth. Do not fix mind one-pointedly upon any object at all, with or without characteristics. In order to not be distracted by objects, do not one-pointedly bind mind internally with the rope of attentiveness. The Omniscient Guru says:

When practitioners are intoxicated with the non-duality of hope and fear, they do not distinguish between view and meditation, and their goal-oriented fixations and desires dissolve. This non-attachment to aims and ambitions is

beyond struggle and practice. [1325] When anything originates, engage the appearance of whatever appears. When anything arises, engage the being of whatever is there. Unspecified total enjoyment is the *thögal*⁸⁰ realm of *rigpa*. Because there is absolutely no basis for evaluating dharma and non-dharma, you should transcend reference points and the cage of philosophical systems through the primordial dissolution (of categories).

When you understand that *whatever arises* as the pure and impure appearances of outer objects and that *whatever arises* as the good and bad considerations of inner mind is not something other than *this natural state*, *you should continue in my all-creating state*, the knowledge that the three worlds are total primordial liberation, beyond actions, efforts, acceptance, and rejection.

Beyond Struggle With the Ten Natures

The ninth subdivision is the explanation that practitioners who experience the unborn nature of all phenomena should not struggle with the Ten Natures.

(r) "Hey! The Teacher of Teachers, the All-Creating King, transmits to the retinue of unfabricated Presence. Practitioners who directly experience that everything is unborn should not apply effort with the Ten Natures."

Hey! The Teacher of Teachers, the All-Creating King, transmits the effortless, definitive teaching to the assembled retinue that self-arises from the *tsal* energy manifestations of the essence of the unfabricated real condition, *rigpa*, Pure Perfect Presence. Practitioners who directly experience that all phenomena of samsara and nirvana, however they manifest, are natural primordial enlightenment, the unborn essence of Pure

⁸⁰ Based upon stable relaxation in unchanging, naked *rigpa* Presence beyond cause and effect, profound *thögal* practice emphasizes total integration with the self-perfected clear wisdom lights of primordial enlightenment.

Perfect Presence, should relax in this unfabricated natural state. Because the essence of *rigpa* does not exist as anything and transcends the dimension of actions and efforts, there is no need to apply effort with activities to cultivate some view. [1326] Similarly, there is no need to apply effort with activities to receive initiations, preserve samayas, perform sacred activities, travel paths, train on levels, and so forth. Because there is absolutely no need to **apply effort with the Ten Natures**, practitioners should not bind themselves with the hardships of struggling with these ten special aspects of tantrism. Concerning this advice, the *Nelug Rinpochei Dzö* says:⁸¹

Because space-like Presence Itself, enlightenment, has a non-dual essence beyond limitations and parts, there is no view to cultivate, no samaya to preserve, no sacred activities to perform, no wisdom to realize, [1327] no levels to practice, no paths to travel, no subtle teachings, and no connecting with non-duality. Because Presence transcends affirmation and negation, there is no dharma or anti-dharma.

Self-Perfection Beyond Dualism

The tenth subdivision is the explanation that *rigpa* does not engage dualistically with anything, but is already perfected as the all-creating state.

(r) "When the essence of all-creating Pure Perfect Presence is understood, there is nothing to reject, because dualism is not perceived. Practitioners who abide in the state governed by direct experience have already perfected the state of the All-Creating King." Thus he spoke.

No obscuring, impure characteristics have ever existed in **the essence of all-creating Pure Perfect Presence**. When this state is precisely **understood** and directly experienced, **there is no** phenomenon to **reject**, because **dualism is not perceived**.

⁸¹ Folio 5 in chapter 1 in the *gnas lugs rin po che'i mdzod*.

Practitioners who **abide in the state governed by direct experience** of the natural real condition **have already perfected the state of the Teacher, the All-Creating King**, without depending upon any activity, such as traveling paths, training on levels, and so forth. **Thus he spoke.**

This completes the explanation of the principle of liberation for practitioners with lower capacity⁸² who may become familiar with the ultimate state beyond cultivation by understanding the topics in these chapters⁸³ about the Ten Natures.

Specifically, the term "three-fold capacity" is used to refer to the three (subdivisions of) practitioners with superior capacity. [1328] Vairochana explained different categories of (superior capacity): some practitioners are liberated without cultivating an idea, because they directly experience the nature of Presence Itself; some practitioners are liberated using the idea of the state of equality, without developing an extensive investigation; and some practitioners are liberated through extraordinary familiarity with this state, again and again.

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the eightieth chapter, which explains *Self-Perfection Beyond Hope and Fear*.

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the eightieth chapter, which explains *Self-Perfection Beyond Hope and Fear*.**

⁸² Practitioners with superior capacity find themselves liberated in the knowledge of the tantra in 3 ways: directly with prajña study (higher), gradually with prajña reflection (medium), or slowly with prajña meditation (lower).

⁸³ Chapters 71-80.

Words and Meanings

The second subdivision (of prajña through meditation) is the explanation of different aspects of the words and meanings of the tantra. It has two subdivisions:

- 1) the commentary on how the three subdivisions of the tantra gradually communicate the teachings (chapter 81, p186);
- 2) and the commentary on the ultimate meaning communicated, the total meaning of Presence Itself (chapter 82, p205).

Chapter 81 - *Keys to the Meaning*

The first subdivision is the commentary on how the three subdivisions of the tantra gradually communicate the teachings. It comprises chapter eighty-one, which explains the outline of the three subdivisions of the tantra. It has two subdivisions:

- 1) the retinue's request for clarification and detailed information about the essence of the all-creating state (p186); [1329]
- 2) and the teacher's response (p187).

Sattvavajra's Request

The first subdivision is the retinue's request for clarification and detailed information about the essence of the all-creating state.

(r) Then Sattvavajra made the following request of the All-Creating King, Pure Perfect Presence. "Hey! Teacher of teachers, All-Creating King. All phenomena, however they appear, are created by you. All phenomena of the sacred teachings are established by you. Because the sacred essence is taught by you, if your essence is understood, then all phenomena will be understood. Thus, because our assembly does not clearly understand the essence of your all-creating state, I request that you please explain the essential meaning." Thus he requested.

After the Teacher explained that Presence Itself, the wisdom of clear light, is primordially self-perfected and is not fabricated using concepts, analyses, meditations, and practices, **then**

Sattvavajra, the compiler of this teaching, **made the following request of the All-Creating King**, the Teacher, **Pure Perfect Presence**. Specifically, what was the request? **Hey! Teacher of teachers, All-Creating King. All phenomena** of samsara and nirvana, **however they appear, are created by you**, the All-Creating King, the Teacher, the Source, self-originated wisdom. **All phenomena of the sacred** essence of the **teachings** of the three kaya teachers **are established by you. Because the sacred** ultimate truth, the unborn real condition, the Source, the **essence** of Pure Perfect Presence, **is taught by you**, ^[1330] **if one understands** the real meaning of this great king of tantras that unmistakably teaches **your essence, then all phenomena will be understood**. Thus we should understand **this essence of the all-creating state**. However, **our assembled** retinue does not know beyond doubt and confusion and **does not clearly** and precisely **understand** this state of the All-Creating King. **I request that you**, the Teacher, **please explain what is the principle** of the teaching by presenting a unified summary of the essential **meaning** of all scriptures. **Thus he requested**.

The Teacher's Response

The second subdivision is the teacher's response. It has three subdivisions:

- 1) the brief explanation (p187);
- 2) the extensive explanation (p188);
- 3) and the summary (p202).

Brief Explanation

The first subdivision is the brief explanation.

(r) Then the All-Creating King, Pure Perfect Presence, taught this summary of the concise teachings of the tantra.

After the retinue made this request, **then the All-Creating King, the Teacher, Pure Perfect Presence, taught this summary** of and commentary on the words that express all the previously

explained **concise teachings of the** three sections of the **tantra**: the root tantra (prajña through study, chapters one through fifty-seven), the subsequent tantra (prajña through reflection, chapters fifty-eight through sixty-nine), and the post-subsequent tantra (prajña through meditation, chapters seventy through eighty-four). [1331]

Extensive Explanation

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) advice to the retinue (p188);
- 2) the brief explanation of the types of instructions (p188);
- 3) and the detailed explanation of the types of instructions (p190).

Advice to the Retinue

The first subdivision is the advice to the retinue.

(r) "Hey Sattvavajra! Be diligent and correct. You should be diligent about correctly explaining the meaning of the concise teachings that I, the Teacher of teachers, the All-Creating King, gave to the retinue."

Hey Sattvavajra! Be diligent in your study, reflection, and meditation of the precise meaning of this tantra taught **correctly** by me, the Teacher. My advice is to earnestly devote yourself. In the same way that I, **the Teacher of teachers, the All-Creating King, gave to the assembled retinue this summarized** meaning of all **concise teachings, you, Mahasattva, without affirmation or negation, should be diligent about correctly explaining the meaning** to future followers. My advice is to teach others precisely. [1332]

Brief Explanation of the Types of Instructions

The second subdivision is the brief explanation of the types of instructions.

(r) "Hey! I will explain three aspects of the nature of this tantra about my essence, the one unborn state. The stages of the three types of instruction--root tantra, subsequent tantra, and post-subsequent tantra--completely explain the meaning of the text."

Hey Sattvavajra! The nature of what was explained in the three (sections of the) tantra--**the essence of me**, the Teacher, the All-Creator, the Source, self-originated wisdom--is **the one primordially unborn state**. The **tantra** that teaches this unborn state **is taught in three sections**. What are (the purposes of) the three sections? Practitioners who have the good fortune of ati dzogchen have three types of capacity: high, medium, and low. Practitioners with high capacity are taught the meaning of liberation through hearing⁸⁴ the meaning of the tantra. Practitioners with medium capacity are taught to liberate through reflection. Practitioners with low capacity are taught to liberate through meditation. **The stages of the three types of instructions**--the fifty-seven chapters of the **root tantra**, the twelve chapters of the **subsequent tantra**, and the fifteen chapters of the **post-subsequent tantra**--**completely explain the meaning** of the All-Creating King. All of these chapters explain Presence Itself, the one self-originated wisdom. [1333] The *Lado* says:

Hey Mahasattva, understand! The fifty-seven chapters of the root tantra are the concise teachings that explain self-originated wisdom in words. (The meaning is that) Sattva should transcend concepts about the one self-originated wisdom. The twelve chapters of the subsequent tantra investigate self-originated wisdom using reflection. Again, you should transcend concepts about the one self-originated wisdom. The fifteen chapters of the post-subsequent tantra explain the principle of natural relaxation in self-originated wisdom. Here also, Sattva should transcend concepts about

⁸⁴ Traditionally, because there were very few books, disciples primarily listened to the master's oral teachings. Now we include "studying texts" in the meaning of "hearing the teaching."

the one self-originated wisdom. When you, Sattva, establish definitive knowledge by using the key of learning through study, the key of liberating through reflection, and the key of actualizing through meditation, you will be correct and certain.

Detailed Explanation of the Types of Instructions

The third subdivision is the detailed explanation of the types of instructions. It has three subdivisions: [1334]

- 1) the root tantra (p190);
- 2) the subsequent tantra (p198);
- 3) and the post-subsequent tantra (p200).

Root Tantra

The first subdivision is the detailed explanation of the root tantra. It has three subdivisions:

- 1) the definitive meaning of the quantity of chapters (p190);
- 2) the definitive meaning of the sequence of chapters (p191);
- 3) and the definitive meaning of these classifications (p192).

Quantity of Chapters

The first subdivision is the explanation of the definitive meaning of the quantity of chapters.

(r) "Hey! To establish understanding of the meaning of all existent phenomena, you, Sattvavajra, should be correct and diligent in your study of my essence, using the essential teachings in the fifty-seven chapters of the root tantra."

Hey Sattvavajra! The fifty-seven concise scriptures in the root tantra, about the essence of me, the All-Creator, present the essential teachings, with meaningful instructions to be studied by lineage followers with superior capacity for instantaneous realization and liberation. These teachings establish the meaning that no existent phenomenon in the universe of samsara and nirvana,

however it appears, is other than Pure Perfect Presence, the Source, the unborn essence. All phenomena are the essence of the one self-originated wisdom, the All-Creating King. **Sattvavajra should be diligent** in the **correct**, unmistakable understanding of this knowledge.

Sequence of Chapters

The second subdivision is the explanation of the definitive meaning of the sequence of chapters.

(r) **"Hey! Fifty-seven chapters explain my essence: there are ten teachings about direct manifestation, ten teachings about unmistakable definitiveness, ten teachings about transcendence of cause and effect, ten teachings about effortless perfection, and ten teachings about establishing knowledge; five teachings explaining the specific purpose (of each of these ten bring the total to) fifty-five (teachings); one (additional teaching) explains the basis (for classification); and one (teaching) gives advice."**

Hey! There is a definitive sequence of **fifty-seven chapters** about the **essence of me**, the All-Creator. What is this sequence? [1335] The **ten teachings about direct manifestation** explain that all phenomena are the direct manifestation of *rigpa*, Pure Perfect Presence. The **ten teachings about unmistakable definitiveness** explain that the Source of all phenomena, Presence Itself, self-originated wisdom, is the unmistakable original condition of existent phenomena. The **ten teachings about the transcendence of cause and effect** explain that this real condition, the Source, Presence Itself, self-originated wisdom, transcends causes, effects, struggles, and practices. The **ten teachings about effortless perfection** explain that all phenomena, however they appear, are timeless, manifest, perfect enlightenment in the dimension of the primordial, effortless real condition, the wisdom of the Source. The **ten teachings about establishing knowledge** explain how to definitively understand that all teachings are perfect in the Source, Pure Perfect Presence, and that all phenomena are unobscured and self-luminous in this state. **Five** teachings (chapters fifty-one to

fifty-five), explaining the specific purpose (of each of these ten) are added to **these** (fifty teachings, bringing the total to) **fifty-five** (teachings). [1336] Two additional teachings, **one** (chapter fifty-six) **explaining the basis** or foundation upon which all these teachings are classified, and **one** (chapter fifty-seven) **giving advice** to the retinue and entrusting the teaching, bring the grand total to fifty-seven chapters.

Meaning of the Classifications

The third subdivision is the definitive meaning of these classifications. It has six subdivisions:

- 1) the purpose of the ten teachings about direct manifestation (p192);
- 2) the purpose of the ten teachings about unmistakable definitiveness (p193);
- 3) the purpose of the ten teachings about transcendence of cause and effect (p194);
- 4) the purpose of the ten teachings about effortless perfection (p195); [1337]
- 5) the purpose of the ten teachings about establishment (p197);
- 6) and the explanation of the meaning of the two final chapters (p198).

Direct Manifestation

The first subdivision is the explanation of the purpose of the ten teachings about direct manifestation.

(r) "Hey! The Teacher of teachers, the All-Creating King, explains the ten teachings about direct manifestation in chapters one, ten, two, eleven, three, twenty, fifteen, twenty-five, twenty-one, and six. Chapter sixteen explains that, when these teachings are given, the intention is that practitioners experience the directly manifest (real condition)."

Hey ! The Teacher of teachers, the All-Creating King, explains the purpose of the ten teachings about the direct

manifestation of the real condition. Where are these teachings? Chapter **one** explains the setting for the teaching and the initiation of the discussion. Chapter **ten** explains the essence of the Perfections. Chapter **two** explains the direct manifestation of the All-Creator. Chapter **eleven** explains that the root of all phenomena is Pure Perfect Presence. Chapter **three** explains how all Perfections manifest from all-creating Pure Perfect Presence. Chapter **twenty** explains that Presence Itself, the All-Creating King, is the birthplace of everything. Chapter **fifteen** explains the direct manifestation of the three essences. Chapter **twenty-five** explains that natural Presence is the teacher. [1338] Chapter **twenty-one** explains methods of transmission based upon five conclusive principles. Chapter **six** explains that all-creating Pure Perfect Presence is the essence of all phenomena. (These ten chapters) constitute the complete (explanation of direct manifestation). The purpose of **giving these teachings** is for practitioners to precisely **experience the directly manifest** state, the real condition. In **chapter sixteen** the All-Creating King **explains** that the **intention** of these ten teachings about **direct manifestation** is that practitioners remain in the Source of all phenomena.⁸⁵

Unmistaken Definitiveness

The second subdivision is the explanation of the purpose of the ten teachings about unmistakable definitiveness.

(r) **"Hey! The Teacher of teachers, the All-Creating King, explains the ten teachings about unmistakable definitiveness in chapters four, thirty-three, thirteen, twelve, five, thirty-two, thirty-six, thirty-four, twenty-nine, and seventeen. Chapter fifty-five explains that the intention (in giving these) definitive teachings is to develop confidence."**

Hey! The Teacher of teachers, the All-Creating king, explains the ten teachings about unmistakable definitiveness and

⁸⁵ Chapter 57 gives chapters 1-10 as an alternate classification of the ten teachings about direct manifestation.

their intention. Which are these teachings? Chapter **four** explains the meaning of the title. Chapter **thirty-three** explains the distinction between suggestive and definitive teachings. Chapter **thirteen** explains the principle of Pure Perfect Presence. [1339] Chapter **twelve** explains that the All-Creating King is the root of all tantras and *lung* teachings. Chapter **five** explains that all phenomena are unified in total, perfect Presence Itself. Chapter **thirty-two** explains that, because all phenomena are identical in Pure Perfect Presence, it is not necessary to reject, accept, or act with cause and effect. Chapter **thirty-six** explains that all phenomena are included in the Body, Voice, and Mind of the all-creating state. Chapter **thirty-four** explains that the knowledge of all buddhas is unified in the all-creating state. Chapter **twenty-nine** explains that Presence Itself is the unfabricated, relaxed natural state. Chapter **seventeen** explains the instruction to recognize that the kaya relics of the victorious ones are never other than the direct experience of Presence Itself. Chapter **fifty-five** explains that **the intention of these definitive teachings** is that practitioners **develop confidence** that no phenomenon is other than Pure Perfect Presence.⁸⁶ [1340]

Transcendence of Cause and Effect

The third subdivision is the explanation of the purpose of the ten teachings about transcendence of cause and effect.

(r) **"Hey! The Teacher of teachers, the All-Creating King, explains the ten teachings about the transcendence of cause and effect in chapters forty-one, fourteen, thirty-eight, nine, thirty-five, nineteen, eighteen, eight, forty, and fifty-two. Chapter seven definitively explains that, because (Presence) Itself transcends cause and effect, struggle and practice are not necessary."**

Hey! The Teacher of teachers, the All-Creating King, explains the ten teachings about transcendence of cause, effect, struggle, and practice. What are these ten teachings and their

⁸⁶ Chapter 57 gives chapters 11-20 as an alternate classification of the ten teachings about unmistakable definitiveness.

intention? Chapter **forty-one** explains that all phenomena are unified in and have the same nature as the all-creating state of Presence Itself. Chapter **fourteen** teaches that the state of Presence Itself beyond action and effort should be kept secret from practitioners with insufficient capacity. Chapter **thirty-eight** explains that all views, meditations, and behaviors of the lower vehicles are obstacles and deviations. Chapter **nine** explains that Presence Itself, self-originated wisdom, transcends deviations and obstacles. Chapter **thirty-five** explains that the teaching about the all-creating state is not the experiential domain of other teachings. Chapter **nineteen** explains that Presence Itself is the essence of the three kayas and already has all qualifications. [1341] Chapter **eighteen** explains that the real condition of all phenomena is the all-creating state. Chapter **eight** explains that teachers, retinues, and teachings manifest from the one just-that-ness, the real condition. Chapter **forty** explains that all phenomena are effortlessly and primordially enlightened as Presence Itself, self-originated wisdom. Chapter **fifty-two** explains that, because Presence Itself is primordially enlightened, there is nothing to do or hope for. Chapter **seven** **definitively explains that** Presence **Itself** is the directly manifest state of the Teacher, the All-Creating King, and that, **because** all phenomena are the essence of Presence Itself **beyond cause and effect**, there is **no need to apply effort and practice**.⁸⁷

Effortless Perfection

The fourth subdivision is the explanation of the purpose of the ten teachings about effortless perfection.

(r) **"Hey! The Teacher of teachers, the All-Creating King, explains the ten teachings about effortless perfection in chapters twenty-two, thirty, twenty-four, twenty-eight, twenty-seven, thirty-one, twenty-three, twenty-six, and forty-four. Chapter fifty-six explains that the intention (in giving these) definitive teachings is to develop confidence. Chapter forty-three explains**

⁸⁷ Chapter 57 gives chapters 21-30 as an alternate classification of the ten teachings about transcendence of cause and effect.

the purpose of these (ten teachings), (that practitioners understand) that everything is naturally perfected, beyond creation."

Hey! The Teacher of teachers, the All-Creating King, explains the ten teachings about effortless perfection. What are these ten teachings and their intention? Chapter **twenty-two** explains that, because Presence Itself transcends causes, effects, efforts, and practices, one should relax in the unfabricated natural state. [1342] Chapter **thirty** explains that, because the essence of Presence abides as the unfailing banner of the real condition, one should transcend cause, effect, action, and effort. Chapter **twenty-four** explains the principle of mudras. Chapter **twenty-eight** explains that unchanging Presence Itself transcends causes, effects, efforts, and practices. Chapter **twenty-seven** explains that Presence Itself is naturally completely pure and transcends causes, effects, actions, and efforts. Chapter **thirty-one** explains that the essence of all-creating Presence is self-perfected, beyond production. Chapter **twenty-three** explains that Presence Itself is beyond actions and efforts and transcends viewable objects. Chapter **twenty-six** explains that, because Presence Itself transcends cultivation, it transcends causes, effects, actions, and efforts. [1343] Chapter **forty-four** explains that it is not necessary to apply efforts with causes and effects for Presence Itself, the All-Creating King. In chapter **fifty-six** Sattvavajra proclaims his understanding that all phenomena are the state of the All-Creating King. Chapter **forty-three** explains that, in the Source, Pure Perfect Presence, all phenomena are **naturally perfected, beyond creation**, and proclaims that the all-creating state is the displayer of all phenomena. The intention of these (ten teachings) about effortless perfection is (to develop understanding) that Presence Itself abides in the unfabricated natural state and that there is absolutely no need to fabricate or transform anything.⁸⁸

⁸⁸ Chapter 57 gives chapters 31-40 as an alternate classification of the ten teachings about effortless perfection.

Establishment

The fifth subdivision is the explanation of the purpose of the ten teachings about establishment.

(r) **"Hey! The Teacher of teachers, the All-Creating King, explains the ten teachings about establishment in chapters forty-eight, thirty-nine, forty-five, thirty-seven, forty-six, forty-seven, forty-nine, fifty-one, fifty, and fifty-three. Chapter forty-two explains the intention (of these ten teachings), that (practitioners understand that Presence Itself) is already established, was not fabricated (in the past), and will not be fabricated (in the future)."**

Hey! The Teacher of teachers, the All-Creating King, explains in the ten teachings that all phenomena are already **established** as *rigpa*, Pure Perfect Presence. What are these ten teachings and their intention? [1344] Chapter **forty-eight** explains that the all-creating state is the ground of all phenomena. Chapter **thirty-nine** explains that all-creating Pure Perfect Presence is the source of victorious ones. Chapter **forty-five** explains that Presence Itself, self-originated wisdom, is already established, beyond the cultivation of a view. Chapter **thirty-seven** explains that the real condition of Pure Perfect Presence is already perfected, beyond meditation. Chapter **forty-six** explains that dzogchen samayas transcend preservation. Chapter **forty-seven** explains that the sacred activities of all-creating Pure Perfect Presence transcend the application of actions. Chapter **forty-nine** explains that, because all phenomena of samsara and nirvana primordially abide in dharmadhatu, Pure Perfect Presence, and have never been obscured, there are no levels upon which to train. Chapter **fifty-one** explains that, because there is primordial arrival without traveling, the path of all-creating Pure Perfect Presence cannot be traveled. Chapter **fifty** explains that Presence Itself, self-originated wisdom, is primordially luminous, beyond obscuration. [1345] Chapter **fifty-three** explains that no phenomenon ever moves outside the real condition, just-that-ness. **Because** all phenomena are already **established** as the nature of Presence Itself, primordial

enlightenment, in the past there was **no fabrication** of Presence Itself, self-originated wisdom, and in the future there will be **no effort to fabricate** (Presence). Chapter **forty-two explains the intention** of these ten teachings about establishment, that (practitioners understand that) Presence Itself, fundamentally pure enlightenment, transcends fabrication, transformation, rejection, and acceptance.⁸⁹

Two Final Chapters

The sixth subdivision is the explanation of the meaning of the two final chapters.

(r) "Chapter fifty-four explains the base (meaning) of the root (tantra). Chapter fifty-seven entrusts and gives advice. It is very important to study these (teachings of) the root tantra."

Chapter fifty-six was already discussed. What are the other two remaining chapters? By outlining the sequence of explanatory words, chapter **fifty-four explains the base of the root** of all teachings. [1346] In chapter **fifty-seven** the Teacher speaks approvingly, **gives advice, and entrusts** the teaching to the retinue. So that one may instantly liberate when **studying these** fifty-seven concise teachings of the **root tantra, it is very important to earnestly devote oneself to the topics to be studied** .

Subsequent Tantra

The second subdivision is the detailed explanation of the subsequent tantra. It has two subdivisions:

- 1) the brief explanation (p199);
- 2) and the extensive explanation (p199).

⁸⁹ Chapter 57 gives chapters 41-50 as an alternate classification of the ten teachings about establishment.

Brief Explanation

The first subdivision is the brief explanation.

(r) **"Hey! I, the Teacher of teachers, the All-Creating King, explain how to establish knowledge through reflection."**

Hey! I, the Teacher of teachers, the All-Creating King, explain (for practitioners with medium capacity) **how to understand by establishing knowledge through reflection** upon the meaning of the essence of the Source, Pure Perfect Presence, which was heard (in the root tantra). What are the teachings subsequent to the root tantra? They are briefly explained below.

Extensive Explanation

The second subdivision is the extensive explanation.

(r) **"The ten concise teachings (subsequent to the root tantra) explain how to understand (through reflection) the topics of the Ten Natures taught the root tantra."**

Specifically, **regarding the topics that were taught in the fifty-seven concise teachings of the root tantra, in order to briefly explain** in a summarized way that the Source is the total **perfection** of all **Ten Natures**, such as the view beyond cultivation, samaya beyond preservation, and so forth, ^[1347] **explanations are given of the ten concise teachings to be understood** through reflection. Of the twelve chapters, the first chapter (of the subsequent tantra), chapter fifty-eight, briefly explains the setting for the teaching and the initiation of the discussion, and the final chapter, chapter sixty-nine, includes praise and entrusting the teaching. The main subject matter is explained in the ten concise teachings (of chapters fifty-nine through sixty-eight).

Post-Subsequent Tantra

The third subdivision is the detailed explanation of the post-subsequent tantra. It has two subdivisions:

- 1) the general explanation and the detailed description of two teachings: the definitive meaning of the Ten Natures and their unification in the unborn state (p200);
- 2) and the summary that explains how everything is unified in the all-creating state (p201).

Unborn State of the Ten Natures

The first subdivision is the general explanation and the detailed description of two teachings: the definitive meaning of the Ten Natures and their unification in the unborn state.

(r) "Hey! The Teacher of teachers, the All-Creating King, teaches how to become free through meditation. Communicating knowledge of the Ten Natures, I teach that these (Ten Natures) are already unified in the unborn state. I explain in a concentrated way the ten concise teachings about meditation, that (no phenomenon) ever moves outside the state of unborn knowledge."

Hey! The Teacher of teachers, the All-Creating King, teaches practitioners with lower capacity how to become familiar through repeated **meditation** of the principle of understanding the essence of all-creating Pure Perfect Presence. In general the Teacher **teaches how** practitioners can **become free** from the dimension of mistaken ideas which habitually consider that self-manifestations are concretely real. [1348] Specifically, what is taught? **The Ten Natures**, such as the view beyond cultivation, and so forth, are taught in such a way that (it is understood that) no actions or efforts are necessary, as recommended by practitioners of lower vehicles. All principles of the All-Creating King are included **in** the unfabricated natural state. He communicates the definitive **knowledge** about these (ten principles), that, ultimately, all

phenomena are **unified in the unborn state**, Pure Perfect Presence. The meaning of the **meditation** of all-creating Pure Perfect Presence is **that no phenomenon ever moves outside the state of unborn knowledge**. The first chapter (of the post-subsequent tantra), chapter seventy, briefly explains the setting for the teaching and the initiation of the discussion. Then the main subject matter is **explained in a concentrated way with ten concise teachings about meditation**. [1349]

Summary: Everything Is the State

The second subdivision is the summary that explains how everything is unified in the all-creating state.

(r) **"(All vehicles) emanate from this state and are unified in this state. I use this *lung* teaching that is the root and ultimate commentary on all (teachings) to point out the meaning of the name ("All-Creating King") to those who will become spiritual heirs of me, the All-Creator, so that they understand this unborn (Source)."**

Because all existent vehicles of any type **emanate** outside over there **from this** unsurpassable, supreme vehicle, the All-Creating King, and because all of these vehicles are **unified** inside over here **in this** all-creating state, this vehicle that is the highest, universal ***lung* teaching is the root and ultimate commentary on all teachings. To those who will become spiritual heirs of the Mind of me, the Teacher, the All-Creating King, so that they understand this unborn Source, self-originated wisdom, I point out *rigpa*, Pure Perfect Presence, the Creator of all phenomena of samsara and nirvana, with the meaning of the name "All-Creating King."**

Summary of the Teacher's Response

The third subdivision (of the teacher's response) is the summary. It has two subdivisions:

- 1) one becomes the All-Creator when these concise teachings are understood (p202);
- 2) and the advice to teach others about this state (p203).

Presence Is the All-Creator

The first subdivision is the explanation that one becomes the All-Creator when these concise teachings are understood.

(r) "Hey! You, Sattvavajra, should thoroughly and correctly (understand) this tantra of the All-Creating King that unifies (all) teachings about Pure Perfect Presence, the root of (all) vehicles. When you, Sattvavajra, correctly understand, you will become the All-Creating King, the victorious (Teacher) of victorious ones."

Hey! With total diligence and profound prajña, you, Sattvavajra, should carefully and thoroughly understand this very highest of tantras, the pinnacle of all vehicles, in order to correctly eliminate uncertainties about the precise state beyond affirmation and negation. [1350] When Sattvavajra correctly understands this all-inclusive root tantra of the All-Creating King that unifies all teachings about Pure Perfect Presence, the root of all vehicles, because your state becomes the universal Presence of all victorious ones of the three times, you will become the All-Creating King, the victorious Teacher of victorious ones. Why? Because, as explained in this tantra, there does not exist some All-Creating King other than *rigpa*, Pure Perfect Presence. Any practitioner who directly experiences this Presence is said to be the Teacher, the all-creating state. The *Dochu* says:

All vehicles of teachings are unified in dzogchen Presence
Itself. They abide in Presence and display the meaning of

Presence. [1351] This Presence is me, Samantabhadra. I am the Teacher of all Buddhas.

The *Nyingpo Döngyi Gyü* says:

I am the ancestor of all victorious ones of the three times. I am the self-originated King of *Rigpa*, Pure Perfect Presence, spontaneously complete bliss, perfect Presence Itself. The victorious ones of the three times are my state, perfect enlightenment.

Advice to Teach Others

The second subdivision is the advice to teach others about this state.

(r) **"Sattvavajra, you should teach the meaning to the retinues of me, the All-Creator. You should teach about unborn Pure Perfect Presence. You should teach that samsara and nirvana have the same (taste) in space. You should teach that causes and effects are simultaneously perfected." Thus he spoke.**

For these reasons, you, Sattvavajra, should teach the profound meaning of this tantra to the beings who come together as the retinues of me, the Teacher, the All-Creating King. Specifically, because all phenomena of samsara and nirvana manifest as the *rol-tsal* energies of **unborn Pure Perfect Presence** and are never something other, **you should teach** that all phenomena, however they appear, are the wisdom of clear light, Presence Itself. Likewise, **you should teach** that all these phenomena encompassed by **samsara and nirvana**, however they appear, always have the **same** taste--the total equality of all phenomena of samsara and nirvana **in dharmadhatu**, the real condition beyond concepts. [1352] **You should teach** that enlightenment is directly manifested and **instantly perfected** in the all-pervading expanse of primordially pure, total emptiness, beyond distinctions such as "sentient being" cause and "buddha" effect,

earlier and later, good and evil, pure and impure, and so forth. **Thus he spoke.** About this principle the *Rinpoche Gyepa Chenpo* says:

Samantabhadra, the Teacher of teachers, (teaches) to Vajrasattva, the Secret Lord who compiles (teachings), that, because everything is naturally and completely pure, the "container" is the container of enlightenment, the "contents" are the contents of enlightenment,⁹⁰ various appearances are the state of wisdom, and the six families of sentient beings are the enlightened state. There does not exist even the tiniest thing that is other than the enlightened state.

Everything of the outer and inner universe is the nature of primordial enlightenment. [1353]

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the eighty-first chapter, which explains the *Keys to the Meaning*.

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the eighty-first chapter, which explains the *Keys to the Meaning*.**

⁹⁰ The Tibetan syllable *snod* means "container" and the syllable *bcud* means "contents." The word *snod bcud* refers to the universe: the external container of the five elements and the internal contents of the sentient beings.

Chapter 82 - *Subsequent Praise*

The second subdivision (of different aspects of the words and meanings of the tantra) is chapter eighty-two, the commentary on the ultimate meaning communicated, the total meaning of Presence Itself. It has two subdivisions:

- 1) Sattvavajra of the retinue respectfully praises the teacher as the non-dual meaning of everything (p205);
- 2) and the summarized meaning of these praises (p213).

Sattvavajra Praises the Teacher

The first subdivision explains how Sattvavajra of the retinue respectfully praises the teacher as the non-dual meaning of everything. It has two subdivisions:

- 1) the brief explanation of the way in which praise is offered (p205);
- 2) and the detailed explanation, with the actual praises (p205).

Manner of Praise

The first subdivision is the brief explanation of the way in which praise is offered.

(r) Then with respect Sattvavajra praised the All-Creating King, Pure Perfect Presence.

After the commentary on the different aspects of the words and meanings of the tantra, **then Sattvavajra** showed **respect** with his three gates and **offered praises to the All-Creating King, Pure Perfect Presence**, the definitive, ultimate, qualified, effortless self-perfected state. [1354]

Nine Praises

The second subdivision is the detailed explanation, with the actual praises. It has nine subdivisions:

- 1) praise to the unlimited, compassionate *thugje* energies, the essence of the victorious ones (p206);
- 2) praise to the creator of buddhas of the three times (p208);
- 3) praise to the creator of the animate and inanimate universe (p208);
- 4) praise to the creator of the teachers of the three kayas (p209);
- 5) praise to the creator of the Perfections (p210);
- 6) praise to the creator of the retinues and teachings (p210);
- 7) praise to the creator of the experiences of the three aspects of prajña (p211);
- 8) praise to the all-unifying jewel (p212);
- 9) and praise to the Source, the brilliant sun (p213).

Unlimited *Thugje* Energies

The first subdivision is praise to the unlimited, compassionate *thugje* energies, the essence of the victorious ones.

(r) "Hey! You are the Teacher of teachers, the All-Creating King, the dharmadhatu essence of victorious ones of the three times, and the unlimited, compassionate energies that never forsake samsara. I pay homage to you, the Teacher, the All-Creating King."

Hey! You are the Teacher of teachers, the All-Creating King. You are the essence of absolutely all possible great lamps for beings, the lords of the ten powers,⁹¹ and the victorious ones who

⁹¹ The ten powers of a bodhisattva are reflection, superior reflection, acquisition, prajña, aspiration, vehicle, behavior, transformation, bodhichitta, and turning the wheel of the teachings. The ten powers of a tathagata are knowing what is possible and what is not possible, knowing the results of actions, knowing the aspirations of humans, knowing the elements, knowing the higher and lower powers of humans, knowing the path that leads everywhere, knowing the origin of emotions--which leads to meditation, liberation, samadhi, and equanimity, 206

manifest in the **three times**. Specifically, when your state is considered from the viewpoint of empty essence, it is transcendent over the eight limiting ideas,⁹² beyond ground and root, [1355] and never falls into limitations and partialities. It is primordial liberation beyond elimination or addition, the non-referential state beyond fixed concepts, non-meditation beyond elimination or implementation, the primordially pure three worlds, beyond the labels **samsara** and **nirvana**, objectless transparency, incommunicable transcendence, and traceless natural purity. When your state of total energy movement beyond achievement is considered from the viewpoint of natural clarity, it is total self-originated wisdom, clear light beyond transformation and change, unceasing self-luminous nature, the king who creates all of **samsara** and **nirvana**, wisdom that pervades all of **samsara** and **nirvana**, the principle of total liberation of the three realms, the self-perfected state of the three kayas, and the nature of unchanging bliss. When your state of primordially perfected qualities is considered from the viewpoint of unified non-duality, it is non-existent anywhere, unceasing everywhere, [1356] non-identifiable as "this," inconceivable by mind, incommunicable by voice, unfathomable by logic, beyond illustration by examples, and so forth. Thus you are the Source beyond the dimension of concepts, Pure Perfect Presence, ineffable **dharmadhatu**. Because **dharmadhatu**, Pure Perfect Presence, permeates sentient beings in **samsara** in the same way that oil permeates sesame seeds, and because Presence abides and permeates in a non-dual, self-perfected way, you do **not forsake** beings and are never separate even for an instant. Your **compassionate energies** are **unlimited**. With my three gates I respectfully **pay homage to You, the All-Creating King, the Teacher** who has these supreme qualities.

knowing previous lives, knowing about transference and death, and knowing that the defilements are exhausted.

⁹² The eight limiting ideas are birth, cessation, eternalism, nihilism, arrival, departure, identity, and difference.

Creator of Buddhas

The second subdivision is praise to the creator of buddhas of the three times.

(r) "Hey! You are the Teacher of teachers, the All-Creating King. Past buddhas were created by you. Future and current buddhas are produced and created (by you). I pay homage to you, the Teacher, the All-Creating King."

You are the Teacher of teachers, the All-Creating King. Because, as explained previously, the birthplace of all phenomena is the state of self-originated Pure Perfect Presence, **past** buddhas were **created** by you and manifested on the level of enlightenment **by you, all-creating** Pure Perfect Presence. In the same way, due to this teaching about the path of effortless, total primordial liberation, **future** buddhas who will appear and **current** buddhas who are appearing now come from you, self-originated wisdom, the Source, the All-Creating King, the Teacher. [1357] You are the guide. When there is understanding, it is understanding of your essence. For the sake of perfect enlightenment, you create all buddhas of the three times. You are the **maker** of past and future buddhas and the **creator** who makes current buddhas. **I pay homage to you, the Teacher, the All-Creating King.**

Creator of the Universe

The third subdivision is praise to the creator of the animate and inanimate universe.

(r) "Hey! You are the Teacher of teachers, the All-Creating King. The three realms and three worlds are created by you, the originator. I pay homage to you, the All-Creating (King) who creates the five self-originated (aggregates), the five ornamental causes, and the five wisdoms."

Hey! You are the Teacher of teachers, the All-Creating King. Because you are the birthplace of everything in samsara and

nirvana and the essence of the total primordial space-base, all phenomena included in the animate and inanimate universe of the **three realms and three worlds are created by you, the originator**, self-originated wisdom. [1358] The *Longchen* says:⁹³

All of the animate and inanimate universe and everything of the three realms emanates from Pure Perfect Presence, total bliss.

According to this quotation, the five primordial, uncompounded kayas abide as the nature of the five wisdoms. Because everything--the **five self-originated** aggregates, **the five ornamental causes**, which include earth, water, fire, air, and space, and all **five self-originated wisdoms**, such as attachment, aversion, and so forth--is created by you, the teacher, **I pay homage to you, the famous teacher with the name "All-Creating King."**

Creator of Teachers

The fourth subdivision is praise to the creator of the teachers of the three kayas.

(r) **"Hey! You are the Teacher of teachers, the All-Creating King. The three teachers of the three kayas are created by you. Because everything of Body, Voice, and Mind is created by you, I pay homage to you, the Teacher, the All-Creating King."**

Hey! You are the Teacher of teachers, the All-Creating King. Earlier our text said:⁹⁴

I am the father and mother of the teachers of the three kayas.
I am the ancestor of all buddhas of the three times. [1359]

⁹³ Folio 35 in chapter 14 of the *sde dge* edition of the *klong chen rab 'byams rgyal po'i rgyud*.

⁹⁴ Chapter 21 in the root text of the *kun byed rgyal po*.

The statement, **"The three teachers of the three kayas are created by you,"** is the general explanation. Specifically, **because absolutely everything of the three Bodies, three Voices, and three Minds of these three kaya teachers is created by you, I pay homage to you, the Teacher, the All-Creating King** who has these qualities.

Creator of the Perfections

The fifth subdivision is praise to the creator of the Perfections.

(r) "Hey! You are the Teacher of teachers, the All-Creating King. The places where the three kayas abide are created by you. The first retinues (of these teachers) and the compiler (of the teachings) manifest from your state. I pay homage to you, the Teacher, the All-Creating King."

Hey! You are the Teacher of teachers, the All-Creating King. Because you are the birthplace of all phenomena, **the places where the victorious teachers of the three kayas abide are created by you. The first retinues of these teachers and the compiler of the teachings manifest from your all-creating state.** For this reason **I pay homage to you, the Teacher, the All-Creating King,** the birthplace of all places of the teachers of the three kayas and compilers (of the teachings).

Creator of Retinues and Teachings

The sixth subdivision is praise to the creator of the retinues and teachings.

(r) "Hey! You are the Teacher of teachers, the All-Creating King. The assembled retinues are definitely created by you. The three teachings are definitely created by you. I pay homage and bow down to the state of the King who creates all."

Hey! You are the Teacher of teachers, the All-Creating King. The assembled retinues of the three kayas are nothing other than your self-arising, unceasing, natural *tsal* energies. All retinues are definitely created by you. [1360] The three teachings of the three kayas are definitely created by you. The *Longchen* says:⁹⁵

All the various phenomena named Perfections--teachers, teachings, retinues, times, and places--within the expanse of self-originated wisdom primordially arise from and are governed by your power.

For this reason **I pay homage and respectfully bow down** with my three gates to the state of the King who creates all phenomena included in the Perfections

Creator of Prajña

The seventh subdivision is praise to the creator of the experiences of the three aspects of prajña.

(r) "Hey! You are the Teacher of teachers, the All-Creating King. Your teachings, with the three (subdivisions of this tantra) which provide understanding of unconditioned prajña, illuminate the dark mandalas of retinues. I pay homage and bow to the state of the All-Creating King."

Hey! You are the Teacher of teachers, the All-Creating King. With the three (subdivisions) of the tantra about how to apply study, reflection, and meditation to understand the precise, unmistakable, primordial, unborn essence of all-creating Pure Perfect Presence through self-originated, unconditioned prajña, [1361] your teachings to the retinues eliminate all dark mandalas of dualistic, ignorant attitudes of these retinues. I pay homage and bow down with my three gates to the state of the All-Creating King, the

⁹⁵ Folio 35 in chapter 14 of the *sde dge* edition of the *klong chen rab 'byams rgyal po'i rgyud*.

producer of the clear **illumination** of total prajña. The *Thigle Kunsal* says:

The dark ignorance of the assembled retinues and disciples is eliminated by this (teaching). The ocean of samsara is crossed over by this (teaching). The knots of emotions are unraveled by this (teaching). The doubts of mind are removed by this (teaching).

All-Unifying Jewel

The eighth subdivision is praise to the all-unifying jewel.

(r) **"Hey! You are the Teacher of teachers, the All-Creating King. Because your state is the root that manifests and comprises (everything) within the unique Mind of the state, self-originated wisdom, I pay homage and bow to you, the Source of phenomena."**

Hey! You are the Teacher of teachers, the All-Creating King. All phenomena **manifest from** and shine clearly **within** the *tsal* energies of total **self-originated wisdom, the unique**, ineffable, limitless, equal, expansive *thigle*, the **Mind of the State**. From the very moment that phenomena appear and are visible, they are **your state, the root that comprises** everything in primordially liberated, groundless, unborn, primordially pure space. [1362] For this reason **I pay homage and bow down to you, the unifier, the Source of all phenomena** of samsara and nirvana. The *Changchub Kyi Sem Gompai Gyü* says:

When all worldly and trans-worldly phenomena are correctly understood, they are known to be only designations that arise and appear from the incomparable essence. In their state of appearance, they are just-that-ness, the essence of space.

Sun Source

The ninth subdivision is praise to the Source, the brilliant sun.

(r) **"Hey! You are the Teacher of teachers, the All-Creating King. After eliminating the path of ignorance, you totally spread the light of wisdom. I bow to you, the Teacher, the All-Creating King."**

Hey! You are the Teacher of teachers, dharmakaya, the All-Creating King. In the same way that the sun instantly illuminates the three worlds in the total embrace of a network of one thousand brilliant light rays, you **eliminate** all possible fallacious **paths** for the life-streams of all sentient beings who abide on the three levels, pervaded and overwhelmed by the dense, deluded darkness of unconscious and conceptual **ignorance**. [1363] You are the **creator who always** develops and **spreads** any **lights of the wisdom** (of) beginningless, unchanging *rigpa* in the all-pervading, total, expansive space of primordially empty dharmadhatu, beyond all concepts. The *Changchub Kyi Sem Gompai Gyü* says:

Because all phenomena, however they appear, are created by all-creating Pure Perfect Presence, when one understands this all-creating Pure Perfect Presence, conceptual darkness about all phenomena, however they appear, is eliminated, and self-originated, total wisdom spreads. In this way, spreading lights remove the darkness of ignorance.

For this reason **I bow to you**, who are non-dual with natural *rigpa*, Pure Perfect Presence, **the Teacher** of all victorious ones of the three times, **the All-Creating King**, dharmakaya.

Meaning of Praises

The second subdivision is the summarized meaning of these praises. [1364] It has four subdivisions:

- 1) the summarized meaning that all-creating Presence Itself, self-originated wisdom, naturally transcends periphery and center (p214);
- 2) the summarized meaning that the nature of Presence transcends concepts of arising and ceasing (p215);
- 3) the summarized meaning that Presence transcends good, evil, acceptance, and rejection (p215);
- 4) and the summarized meaning that the understanding of the All-Creator transcends struggles and achievements (p216).

Presence Beyond Periphery and Center

The first subdivision is the summarized meaning that all-creating Presence Itself, self-originated wisdom, naturally transcends periphery and center.

(r) "Hey! All phenomena, however they appear, are the self-originated state that transcends all causes and conditions. The unfabricated Source, shining naturally, is the state of the King who creates all phenomena, self-originated wisdom. However analyzed, the state has no periphery or center."

Hey! Because all possible phenomena, however they appear, are nothing other than the all-creating **state** of Pure Perfect Presence, **self-originated** wisdom, Presence Itself, the state **transcends all causes** of origination and **conditions** for development. The **unfabricated** essence of the natural state, the **Source**, Pure Perfect Presence, **shines** clearly as **natural** Presence Itself, primordially beyond obscuration. For this reason, total, indivisible, luminous emptiness, Presence Itself that never falls into limitations, is the **state of the King** who clearly **creates** and manifests **all phenomena, self-originated wisdom. However analyzed by** selfish mind, nothing at all really exists, such as **periphery and center**, existence and **non-existence**, good and evil, and so forth. [1365] The *Longchen* says:⁹⁶

⁹⁶ Folio 39 in chapter 14 of the *sde dge* edition of the *klong chen rab 'byams rgyal po'i rgyud*.

Because the one vast expanse is everything, it manifests as the concrete foundation of all phenomena. Because no limitation is renounced, it always manifests in an unlimited way. It always arises in a transparent way. Boundless dharmadhatu is self-originated wisdom beyond restrictions. Because the one essence transcends boundaries, Pure Perfect Presence transcends limitations.

Presence Beyond Birth and Cessation

The second subdivision is the summarized meaning that the nature of Presence transcends concepts of arising and ceasing.

(r) "Because the birthplace of everything transcends the dimension of ideas and is beyond origination, cessation, and involvement with objects, (all ideas) are completely pacified."

What are the reasons for what is explained above? The **birthplace of all** phenomena of samsara and nirvana, unborn, primordially pure wisdom, **transcends the dimension of ideas** conceived by mind. **Because** (this birthplace) totally **transcends** all characteristics of **origination** and **cessation** and all dimensions of **involvement with** body, voice, and mental **objects**, all ideas **are completely pacified** in its essence. [1366]

Presence Beyond Good and Evil

The third subdivision is the summarized meaning that Presence transcends good, evil, acceptance, and rejection.

(r) "Because any practitioners with confidence who enter (dharmakaya) and perceive (through prajña) have no conceptual framework of inferior and superior about this (dharmakaya), they emerge from the hole (of samsara) and abide in effortless bliss."

Any practitioners who enter into this effortless, transcendent state of all-creating dharmakaya **and perceive** through

the prajña of study, reflection, and meditation are fortunate ones with doubtless **confidence** and devotion. **Because they have no conceptual framework** involved with accepting good and rejecting evil **about this** effortless dzogchen state, such as rejecting the phenomena of samsara because they are seen to be **inferior** and accepting the phenomena of nirvana because they are seen to be **superior, they abide in** the carefree, natural realm of **effortless** supreme **bliss and emerge from the hole** of the confused visions of samsara, which appear but are empty.

Presence Beyond Struggles and Achievements

The fourth subdivision is the summarized meaning that the understanding of the All-Creator transcends struggles and achievements.

(r) **"(Practitioners who understand) how the All-Creating King, the root of phenomena, abides transcend all struggles and achievements." Thus he spoke.**

Because there does not exist even one phenomenon that is **other than the All-Creating King, the root of all phenomena**, there is nothing to accept or reject. [1367]⁹⁷ Practitioners who understand the unmistakable, unfabricated state--**how the state** of the All-Creating King, Pure Perfect Presence, primordially **abides**, beyond fabrication, transformation, rejection, or acceptance--**transcend all struggles and achievements** of the three gates. **Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the eighty-second chapter, about *Subsequent Praise*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the eighty-second chapter, about *Subsequent Praise*.**

⁹⁷ Pages 1367 and 1368 are mistakenly reversed in the commentary.

Subsequent Instructions

The third subdivision (of prajña through meditation) explains who may follow (the tantra) and different types of names. It has two subdivisions:

- 1) the candidates who are qualified to receive teachings on the all-creating state (chapter 83, p217);
- 2) and different types of names for the all-creating state (chapter 84, p235). [1368]

Appropriate Recipients

The first subdivision is the explanation of the candidates who are qualified to receive teachings about the all-creating state.

Chapter 83 - *Qualified Disciples*

Chapter eighty-three explains the disciples to whom may be given these teachings about the marvelous secret Source, the essence of Presence Itself, beyond cause, effect, action, and effort. It has three subdivisions:

- 1) the circumstances for the question about who may follow this tantra (p217);
- 2) the actual question asked by the retinue (p218);
- 3) and the detailed response by the teacher (p218).

Circumstances for the Question

The first subdivision is the circumstances for the question about who may follow this tantra.

(r) Then with complete devotion Sattvavajra made this request of the All-Creating King, Pure Perfect Presence.

After Sattvavajra, the victorious heir, the supreme disciple of the unceasing, self-manifesting retinue, praised with faith and devotion the self-arising, unceasing qualities of Pure Perfect Presence, *rigpa*, the All-Creating King, the Teacher, **then with one-**

pointed, complete devotion Sattvavajra made this request of the All-Creating King, Pure Perfect Presence.

The Retinue's Question

The second subdivision is the actual question asked by the retinue.

(r) **"Hey! Teacher of teachers, All-Creating King. The *Tantra of the All-Creating King*, the root of dharma teachings, the conclusive teaching, communicates how all phenomena, however they appear or resound, are the one self-originated wisdom. I ask that you please explain to which future practitioners (the tantra) may be appropriately transmitted and taught." Thus he requested.**

Hey! Teacher of teachers, All-Creating King. This great king of tantras, the *Tantra of the All-Creating King*, the root of all 84,000 dharma approaches, the great, conclusive teaching that explains the one essence of effortless primordial enlightenment, communicates how absolutely all phenomena of samsara and nirvana, without any exceptions, however they are discussed in scriptures and treatises and may visibly appear or resound, are the essence of the one unborn real condition, self-originated wisdom, Presence Itself, beyond dependence upon any acceptance, rejection, struggle, or achievement. I ask that the teacher please explain to which future or subsequent practitioners (the tantra) may be appropriately transmitted and explained, differentiating the contents to be explained and any secret contents that should not be explained. [1369] Thus he requested.

The Teacher's Reply

The third subdivision is the detailed response by the teacher. It has two subdivisions:

- 1) the content of the reply (p219);
- 2) and the details of the reply (p219).

The Reply

The first subdivision explains the content of the reply.

(r) **Then the All-Creating King, Pure Perfect Presence, taught this principle about transmitting (the dzogchen teaching) to practitioners with capacity.**

After the retinue requested an explanation of the qualifications of disciples who should be taught, **then the All-Creating King, Pure Perfect Presence, taught this principle about transmitting the dzogchen teaching to practitioners with the karma and capacity** who are suitable candidates.

The Details of the Reply

The second subdivision explains the details of the reply. It has three subdivisions: [1370]

- 1) the identification of the teaching (p219);
- 2) the explanation about qualified and unqualified candidates for the teaching (p220);
- 3) and the investigation of (the qualities of) the candidate (p230).

Identification of the Teaching

The first subdivision is the identification of the teaching.

(r) **"Hey Sattvavajra! Listen well now. I, the Teacher of teachers, the All-Creating King, am the Source state that created, is creating, and will create all phenomena, however they are seen or heard. I am the Pure Perfect cause, the Source beyond all grounds and roots. (I give) this conclusive teaching about the direct manifestation of the state."**

Specifically, what was taught? So that Sattvavajra would abandon defects, such as distractions of body and mind, the All-Creating King said, **Hey Sattvavajra! Listen well now. All of these phenomena, however they are seen or heard, were created by**

me, the Teacher of teachers, the All-Creating King. All phenomena are created by me, the All-Creating King, the Source, self-originated wisdom, the Teacher. I am the **Source state** of all phenomena of samsara and nirvana. I **created** everything in the past, I **am creating** everything now, **and I will create** everything in the future. Because I am unborn, transcendent self-originated wisdom, I am **Pure Perfect Presence, the Source beyond all coarse grounds and subtle roots.** [1371] I am the **cause** (for practitioners) to directly experience the precise natural state beyond all intellectual analyses and attachments of the lower vehicles. **This profound, conclusive teaching about the direct manifestation of the state** of primordial liberation beyond action and effort is the specific teaching to be taught to followers with the capacity for supreme atiyoga. With these words the Teacher identified the teaching to be communicated.

Qualified and Unqualified Candidates

The second subdivision is the explanation about qualified and unqualified candidates for the teaching. It has two subdivisions:

- 1) candidates qualified for the (teachings on the) Pure Perfect Source (p220);
- 2) and unqualified, unworthy, samaya-violating candidates, who should not be taught (p228).

Qualified Candidates

The first subdivision is the explanation about candidates qualified for the (teachings about the) Pure Perfect Source. It has four subdivisions:

- 1) the advice to give the teaching to those who have both ordinary and extraordinary qualities (p221);
- 2) the advice to give the teachings to those practitioners who obey the guru's instructions (p223);
- 3) the advice to completely give all conclusive teachings especially to practitioners who promise to practice the instructions during their lifetime (p226);
- 4) and the advice to accept the (offerings of) belongings from qualified candidates with great generosity and forbearance, in

order to help those disciples to complete the two accumulations (p227). [1372]

Ordinary and Extraordinary Qualities

The first subdivision is the advice to give the teaching to those who have both ordinary and extraordinary qualities.

(r) **"(Qualified candidates) have faith, samayas, great diligence, compassion, self-joy, (transcendence of) sorrow, and an unchanging attitude. They are not attached to body, children, spouse, servants, or wealth. They are generous, trusting, and joyful. Because these are the signs of someone who is trustworthy and committed, the (master) who possesses the essential meaning should give (this teaching to such candidates). (Qualified candidates) abandon fame, transcend arrogance, totally give body and life for the master and teaching, and do not disobey instructions. To (candidates) who have these signs, (the master) should transmit the teaching of unborn (Presence), the meaning (of wisdom), and the Source (of all teachings)."**

What is the situation of those to whom this special teaching should be given? They have unchanging, non-hypocritical trust and **faith** in the teaching and the guru. Because they unfailingly preserve **samayas**, even with risks to life, they are not stained by defects of transgression. They have **great diligence** and total dedication to devotedly, persistently, and vigorously persevere with profound practices. They have the loving **compassion** to perceive all beings as father and mother. They have **self-joy** in the qualities of others, without jealousy or competition. Their body and mind transcend **sorrow** even in very difficult situations. They **never turn mind away** from the teaching and the guru. With a generous attitude and minimal attachment, they possess **these** qualities of ordinary vehicles, such as the capacity to **offer joyfully** and **trust** in the guru. They are **not attached to anything, such as the body, beloved children, affectionate spouse, responsible servants, accumulated wealth, and so forth.** [1373] The unequalled, glorious, sacred guru **who possesses the essential meaning should properly give the**

profound instructions to disciples who have these **signs of trustworthiness and commitment**.

In addition, these disciples **abandon** attitudes of the eight worldly concerns, such as pleasantness, **fame**, and so forth. They **transcend arrogant** attitudes in relation to gurus, vajra siblings, and so forth. **Without holding back**, they have the capacity to give **body and life for the projects of the sacred guru**, for spiritual friends, and to follow the upadesha instructions about the **essential meaning**. They do **not disobey** any verbal **instructions** of the guru. **To those disciples who have** these (extraordinary) **signs** and qualities and the capacities to precisely apply the essence of the profound meaning, the **meaning** of self-originated wisdom, Presence Itself, the **Source** of all teachings, should be directly introduced and explained, without anything being concealed. [1374] The profound meaning of this tantra, that all phenomena are the essence of effortless primordial enlightenment, the essence of **unborn Pure Perfect Presence**, should be **transmitted**. The *Rangshar* says:⁹⁸

The qualities of a qualified disciple are unswerving faith, great diligence, great prajña, non-attachment, great respect, guhyamantra⁹⁹ behavior, unshakable non-conceptual presence, samaya preservation, enthusiastic implementation, applied honesty, dependability, meditation practice. Such disciples follow the teacher's advice precisely, do not disregard samayas, act according to situational modes of conduct, have a clear mind based upon humility, follow every word of the teaching, behave in a beneficial way, can be trusted with secrets, do not transgress the true meaning of vajra, are very learned, never stop helping themselves, [1375] speak gently, with no vicious words, act in accord with the ideas of others, and act when alone in the same way as when with the teacher. Disciples with these qualities are suitable recipients for dzogchen teaching.

⁹⁸ Folio 424 in chapter 9 of the *Adzom* edition of the *rig pa rang shar chen po'i rgyud*.

⁹⁹ Guhyamantra (secret mantra) is a general name for vajrayana vehicles.

If you teach disciples who do not have these qualities explained in sutras and tantras, you become a personal enemy of the teaching and of the guru, and you ruin the life-streams of the disciples.

Instruct Disciples Who Will Obey

The second subdivision is the advice to give the teachings to those practitioners who obey the guru's instructions.

(r) **"When someone properly makes the promise, 'If I receive the essential teaching, there is no reason why I should be conditioned by worldly characteristics, and so, if I receive them, I will practice despite difficulties,' you should give the (dzogchen) teaching."**

When some special practitioner with capacity firmly and properly makes the promise, "If I receive this essential teaching, the pinnacle of vehicles, there is no reason why I should be conditioned by the various tiresome activities of meaningless affirmation, negation, and attachment to the worldly characteristics of samsaric phenomena, and so, if I receive these very secret teachings, so very difficult to obtain, [1376] I will correctly practice despite great difficulties, regardless of body and life," you should give to this practitioner these dzogchen instructions, the essence of the teachings. The great translator, Vairochana, said (to his disciple):

Prince Yudra Nyingpo,¹⁰⁰ if you want to attain the enlightenment of effortless bliss, you should do the nine purifications for me and endure the thirteen hardships.

And Yudra replied:

¹⁰⁰ Our text mistakenly has *yul sgra snying po* instead of *g.yu sgra snying po*. Yudra Nyingpo was a disciple of Vairochana and one of the twenty-five main disciples of Guru Padmasambhava.

I will do what the Mahaguru says. Please bestow the nectar essence.

In this way Yudra made his promise.

What are the nine purifications? Vairochana's words describe them in the following way:

You should do these nine purifications. You should use your body and mind for the jobs and work around the master's land and home. This will purify obscurations accumulated for eons. Without regard for your body and life, you should fight and kill the enemies who try to control and harm the master. [1377] This will purify obscurations accumulated for eons. You should care for and please the master using your flesh, bones, and blood. This will purify obscurations accumulated for eons. You should recite wrathful mantras to produce frost, hail, and so forth, for the master's enemies. This will purify obscurations accumulated for eons. You should always curse and abuse the master's enemies, pronouncing all sorts of fierce sounds. This will purify obscurations accumulated for eons. While walking, moving, and lying down, you should always honor the master, (imagining him) above your head. You should talk only about the master's good qualities and not talk about his faults. This will purify obscurations accumulated for eons. When visualizing the yidam deity, you should always imagine that the master is above the deity's head. This will purify obscurations accumulated for eons. You should never forget to honor the master, with heartfelt longing. [1378] To benefit the master, you should offer children, spouse, land, servants, kingdom, your own body, all your most precious possessions, and whatever will please the master. This will purify obscurations accumulated for eons. It is more valuable to speak one harsh, abusive word about the master's enemies than to read and chant many mantras. Many hundreds of mantras do not even come close (to the value of one harsh word). You may make many jeweled, gold, and

turquoise buddha statues everywhere in the billion-fold universe and then circumambulate and bow to them many times. But these many hundreds of activities to benefit beings do not even come close to (the value of) pleasing the master. It is more valuable to please the master for a second than to somehow please the countless bodhisattvas or accumulate the merits of sravakas and pratyekabuddhas in all worlds of the ten directions. [1379] You should understand the words "many hundreds" to mean that (it is more valuable) to praise the master than (to praise) the buddhas of one hundred thousand eons. In summary, you should take refuge in the venerable masters, whose bodies unify all buddhas, are the root of the three jewels, and are the essence of the vajra holders. You should train in these nine purifications.

The thirteen hardships,¹⁰¹ (in Vairochana's words,) are as follows:

You should go to southwest Oddiyana and offer a handful of gold dust to Garab Dorje, who is Samantabhadra's heir, identical to the Victorious One himself. Then I will give to you the gifts of Garab Dorje. You should give precious gold dust to the twenty-three learned ones, such as

¹⁰¹ Some texts explain that Vairochana endured sixteen hardships with his friend while trying to find profound teachings. 1. He fearfully looked for texts in neighboring countries where there are wild animals, dangerous paths, and different languages. 2. He rode a horse on a long journey without a guide. 3. He guided the horse with his walking stick when the path was blocked with snow. 4. He used miraculous power to deal with fierce yakshas in Nepal. 5. He wore strange shoes so that robbers could not see his footprints in the snow. 6. He got free from vicious animals and savages between Nepal and India. 7. His horse and gold were robbed. 8. Robbers beat him with swords even though he gave them gold dust. 9. His horse died but he escaped from vicious animals. 10. He buried his gold, was beaten by robbers, and became sick for a month. 11. Some people beat him and put him for a week in a pit with snakes and frogs. 12. A king broke his nose, tortured his body, and put him in a pit for seven days without food. 13. He made a boat with sticks and cloth to cross a sulfur lake. 14. He was beaten with sticks until nearly dead. 15. He became entangled with snakes. 16. He was sick for one month from poisoned food.

Manjushrimitra, and so forth, and make one thousand full prostrations. Then I will give to you (the knowledge) corresponding to the (teachings of the) learned Indian masters. You should give a half-measure of gold dust to Shrisingha at Budhgaya and make one thousand full prostrations. [1380] Then I (will give to you) the sixty-four sections of the tantras. King Trisong Deutsen has now invited to Samye in central Tibet learned Vimalamitra, who started a dharma school of masters and disciples. Vimalamitra established extensive classes for many scholars who propagate the teachings of lower vehicles and cast great abuse upon me. You, Yudra Nyingpo, should travel there to check their knowledge of the Victorious One. You should translate the words of learned masters. You should display miracles and magic, and refute (their views) with logic. You should proclaim my liberation. Then I will give to you the complete initiations and profound teachings. Leave your wife and children at home and be my servant for nine years. Then I will completely give to you the secret instructions. Cut off your long hair braided with gold and turquoise. Remove your gold and silver rings and ornaments. Wear yellow robes dyed with plant solutions. Eat porridge made of leaves, grains, and flour. [1381] Always set aside arrogance and pride. Turn away from kingdom, country, and servants. If you can endure these (thirteen hardships), I will give to you effortless bliss.

Teach Disciples Who Practice

The third subdivision is the advice to completely give all conclusive teachings especially to practitioners who promise to practice the instructions during their lifetime.

(r) "To a disciple who promises, 'While my body and life are connected, I will act according to your advice for as long as you, the master, and I are alive,' you should give the (*Tantra of the All-Creating King*, the essence of teaching."

In particular, **you should give the totally perfect *Tantra of the All-Creating King*, the essence of teaching, to a disciple who promises, "While my body and life are connected, and for as long as I, the student, and you, the vajraguru master, are alive, without any weariness of mind or fatigue of body I will readily undertake any difficult task, and I will act according to the advice of you, glorious lord, sacred guru."**

Accept the Belongings

The fourth subdivision is the advice to accept the (offerings of) belongings from qualified candidates with great generosity and forbearance, in order to help those disciples to complete the two accumulations.

(r) "To summarize, because (candidates) should offer even body and life, without question (candidates should offer) possessions, house, land, and animals. Even if (these gifts) are not needed by the master, the master should accept, and offer them to the three jewels."

To summarize, because (candidates) should be able to abandon and unsparingly offer even body and life for the sake of the teaching, [1382] without question they should also be able to abandon and offer other things, such as possessions, house, land, servants, animals, and so forth. Even if the master does not need the valuables for himself, in order to demonstrate the greatness of teachings and to help the student complete the accumulations, the sacred master should accept (the gifts) and offer them to the three jewels.

Unqualified Candidates

The second subdivision is the explanation about unqualified, unworthy, samaya-violating candidates, who should not be taught. It has two subdivisions:

- 1) the defects of the candidate (p228);
- 2) and the advice to keep the teachings secret from unsuitable candidates (p229).

Defects of the Candidate

The first subdivision is the defects of the candidate.

(r) "Hey! I, the Teacher of teachers, the All-Creating King, explain (the characteristics of) practitioners who are misguided, unsuitable candidates: They enjoy worldly phenomena, (such as) fame. They are proud and do not properly honor (the teaching and guru). They turn away from (the teaching and guru) and are small-minded. They are careless and attached to possessions, and have no trust (in the guru and vajra siblings). They desire powerful practice experiences despite their capacity. They increase (negativities) for the entire teaching. They affirm, deny, and act in ways that do not correspond (to the teachings and guru). They often have malicious thoughts about self and other. They do not cultivate (the essential meaning)."

Hey Sattvavajra! I, the Teacher of teachers, the All-Creating King, explain (the characteristics of) practitioners who follow mistaken paths and are unsuitable candidates to receive the definitive, secret, essential teaching: They are dominated by attachment and enjoy worldly phenomena, such as fame, possessions, and so forth. [1383] They are filled with pride in themselves, do not properly honor the teaching and guru, speculate about the guru and teaching, become angry with vajra siblings, and easily turn their mind away from the teaching and guru. They assign subtle blame, have quick tempers, and are small-minded. They are distracted and careless and lack diligence. They have great

avarice and attachment to belongings and **possessions**. **They do not trust** the guru and vajra siblings. With a wrong view, they intensely **desire** to produce **powerful practice experiences**, without diligent fortitude and without appreciating the condition of **their capacity**. **They increase** negativities and cause injury **to the entire teaching** of the victorious ones. **They affirm, deny**, and become involved in projects that do **not correspond** to the teachings, guru, vajra siblings, and so forth. **They often create disturbances through malicious thoughts** in all directions **about self and other**. **They do not cultivate** the essential meaning. These are the characteristics of unsuitable candidates who should be dismissed. [1384]

Secrecy of Teachings

The second subdivision is the advice to keep the teachings secret from unsuitable candidates.

(r) **"(Dzogchen teaching) should be kept totally secret from and should not be taught to these (unqualified candidates)."**

Not only should this effortless, self-originated vehicle, atiyoga, the most supreme of all vehicles, **not be taught to these** evil-minded practitioners who follow mistaken paths, but also **it should be kept totally secret**, and it should not even be spoken about when they are downwind. The *Nelug Rinpochei Dzö* says:¹⁰²

You should keep (this teaching) secret from those who slander the gurus, are angry with vajra siblings, broadcast everything without regard for secrecy, are faithless and greedy, have a negative disposition, and are attached to this life.

¹⁰² Folio 30 in chapter 5 of *gnas lugs mdzod*.

Investigation of the Qualities of the Candidate

The third subdivision is the investigation (of the qualities) of the candidate. It has four subdivisions:

- 1) the initial investigation (p230);
- 2) the advice not to teach unsuitable candidates (p231);
- 3) the need for secrecy with unsuitable candidates, because there will be many negative consequences if teachings are given to a candidate who has not been checked (p231);
- 4) and the advice that, after properly checking (the candidate) and accepting offerings, (the master) should transmit and explain to qualified candidates the tantra of the all-creating Pure Perfect Source (p233). [1385]

Initial Investigation

The first subdivision is the initial investigation.

(r) "First, (the master) should check (whether the candidate has) signs and faith, is respectful, and (offers) jewels, treasures, and clothes."

First, before teachings are given, **in order to** discover whether someone is or is not a suitable recipient as explained above, (the master) should properly **check** whether or not the candidate has the qualifications, such as **signs and faith**, and so forth, as explained above. When requesting this essence of all upadeshas, (the candidate) should offer as a gift various possessions, such as **jewels, treasures, and riding clothes**. (In addition, the master) should give (the teaching) only to those practitioners who control their three gates, are **respectful**, and act according to instructions, without **mistake**.¹⁰³ The *Nelug Dzö* says:¹⁰⁴

The very learned master with perfect qualifications should gradually give essential teachings while checking the character of the recipient. [1386]

¹⁰³ Our commentator reads *nor* (mistake) while most editions have (offer).

¹⁰⁴ Folio 30 in chapter 5 of *gnas lugs mdzod*.

No Teaching for Unsuitable Candidates

The second subdivision is the advice not to teach unsuitable candidates.

(r) **"(Masters) should not teach the (vehicle of the) All-Creating King to (candidates) who are attached, proud, worldly, and fickle."**

To whom should the essential teachings not be given? The specific qualities of unsuitable recipients include the inability to give because of **attachment** to possessions and belongings, the arrogant condition of **pride**, an **attitude** desiring benefit in this worldly life **rather than** profound teaching, and a **fickle** attitude that vacillates. (To such candidates the master) **should not teach** this vehicle of the Source, Pure Perfect Presence, the **All-Creating King**. The *Tsaldzog* says:¹⁰⁵

A jabbering tongue cultivating a field in search of secrets will taste great suffering. The definitive meaning is secret.

Negative Consequences

The third subdivision is the need for secrecy with unsuitable candidates, because there will be many negative consequences if teachings are given to a candidate who has not been checked.

(r) **"Although the innermost meaning has nothing to accept or reject, if (the master) teaches these (unsuitable candidates), both (master and disciple) will be obstructed by spirits and demons. Dakinis who have attained siddhis will overpower (both master and disciple) with fears and untimely death. As the result of affirmation and negation, the vehicle of the essence could disappear. Therefore, these evil-minded practitioners should be abandoned."**

¹⁰⁵ Folio 339 in chapter 7 of the *Adzom* edition of the *seng ge rtsal rdzogs chen po'i rgyud*.

When speaking about the different capacities of candidates and, in particular, whether to teach or not teach the essential instructions to them, in general (it can be said that) the real condition, **the innermost meaning, has nothing good to accept or evil to reject**, such as suitable candidates, unsuitable candidates, and so forth. [1387] **However**, because these differences do exist in the way candidates behave, **if (masters) teach these** unsuitable candidates, the lives and health of both master and disciple **will be obstructed by spirits and demons**, such as devils, yakshas, and so forth. All practitioners, such as mamos, **dakinis**, and so forth, **who have attained siddhis** and preserve samaya commitments will send an **untimely death to both** master and disciple. **Overpowered by fears**, (and obstructions) such as diseases, negative provocations, enemies, demons, and so forth, (both master and disciple) will have short lives and be reborn in lower realms. **As the result of** (disciples) **affirming or negating** the secret instructions, there will be many negative consequences, (with the danger) that this **vehicle of the essence could disappear**. **Therefore, these evil-minded practitioners** who do not have qualifications **should be abandoned**. [1388] The *Chöying Rinpochei Dzö* says:¹⁰⁶

This uppermost, supreme, secret vehicle should remain secret and should not be discussed with those with limited intelligence. (There is the danger that these practitioners) may distort the essential teaching through affirmation and negation, may create false assumptions and mistaken principles, and may violate secrecy, and thus fall into endless negative states.

Teach Qualified Candidates

The fourth subdivision is the advice that, after properly checking (the candidate) and accepting offerings, (the master) should transmit and explain to qualified candidates the tantra of the all-creating Pure Perfect Source.

¹⁰⁶ Folio 20b in chapter 11 of the root text of the *chos dbyings mdzod*.

(r) "In order to know that the mind (of the disciple) has transcended attachment to worldly phenomena, the master should accept (the disciple's offering of) body and possessions. To those (disciples) who have the ability (to give body and possessions), you should transmit this (tantra of the) All-Creating King that teaches the essential meaning." Thus he spoke.

After checking the condition of the aspirant, **in order to know that the mind** of this disciple with capacity **has transcended attachment to world phenomena, the master should accept** (the disciple's offering of) **body and possessions**. At this moment the secret teachings should be transmitted. Concerning the way in which to check whether (candidates) **have** or do not have **the ability** to give (body and possessions), the Omniscient One says:¹⁰⁷

When the teaching is initially requested, (the master) checks whether (the candidate) is or is not a suitable recipient by assigning a difficult task, [1389] scolding (the candidate) with abusive words, behaving in an inappropriate way (to see if the candidate) loses faith, or forcing (the candidate) to give up this or that possession. An unsuitable candidate may refuse, lose faith, or feel the loss of the possession. When this happens (the master) should skillfully understand that there is no connection, and that (the candidate) will not be able keep samayas and be helpful.

After checking (the candidate) in this way, you may discover that (the candidate) is qualified. At this moment you **should transmit** this supreme tantra, **the All-Creating King**, the supreme vehicle, **that teaches the meaning** of the **essential** teachings. **Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the eighty-third chapter, which explains *To Whom the Teaching Is Transmitted*.**

¹⁰⁷ Folio 288 in chapter 11 of his auto-commentary on the *chos dbyings mdzod*.

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the eighty-third chapter, which explains *To Whom the Teaching Is Transmitted*.**

Chapter 84 - *Different Names*

The second subdivision is chapter eighty-four, which explains different names for the all-creating state. It has two subdivisions:

- 1) the retinue's question (p235); [1390]
- 2) and the teacher's reply (p236).

The Retinue's Question

The first subdivision is the retinue's question.

(r) Then with devotion and radiance Sattvavajra came before the All-Creating King, Pure Perfect Presence, and made this request: "Hey, Teacher of teachers All-Creating King! Please explain to us the different names for this concise teaching from the one state of Mind, self-originated wisdom, which instantly liberates practitioners with capacity." Thus he requested.

After (the All-Creating King) explained the (qualifications of the) specific candidates to whom the profound teachings of this tantra should be communicated, **then with radiance** and a manner showing **complete** devotion and respect **Sattvavajra**, the victorious heir, **came before the All-Creating Teacher, Pure Perfect Presence**, and made this request: **"Hey, Teacher of the teachers of the three victorious kayas, All-Creating King! Please explain to us, the assembled retinue, the different names** that exist to communicate individual aspects of the superior qualities of this celebrated **concise teaching**, the great, effortless, self-originated tantra that manifests **from the one dharmakaya thigle** beyond conceptual characteristics, the spacious **state of Mind**, total **self-originated wisdom, which instantly liberates practitioners with capacity.**" Thus he requested. [1391]

The Teacher's Reply

The second subdivision is the teacher's answer. It has two subdivisions:

- 1) the brief explanation of the principle that was taught (p236);
- 2) and the extensive explanation of the meaning that was taught (p236).

Brief Explanation

The first subdivision is the brief explanation of the principle that was taught.

(r) Then the All-Creating King, Pure Perfect Presence, explained the different types of names (for this tantra).

After the retinue's request, **then the All-Creating King, Pure Perfect Presence**, the Teacher, **explained the supreme qualities of the different types of names** for this great king of tantras, the pinnacle of all vehicles.

Extensive Explanation

The second subdivision is the extensive explanation of the meaning that was taught. It has four subdivisions:

- 1) the meaning of different names (for the tantra) (p237);
- 2) the supreme qualities (of the tantra) (p247);
- 3) the meaning (of the tantra) for practitioners who understand (p249);
- 4) and entrusting this tantra of the sublime all-creator, the essence of everything, to Sattvavajra, so that it is available to qualified practitioners but is not disseminated to unqualified practitioners (p251).

The Meaning of Different Names

The first subdivision is the explanation of the meaning of different names (for the tantra). It has ten subdivisions:

- 1) because (everything is created by the Source and) is (already) self-perfected, there is the name "All-Creating King" (p237);
- 2) because the Source is naturally stainless, there is the name "Pure Perfect Presence" (p238); [1392]
- 3) because (the Source) primordially transcends causes and conditions, there is the name "self-originated wisdom" (p239);
- 4) because the tantra explains the precise state of all teachings, there is the name "mirror of the teachings" (p240);
- 5) because all phenomena are non-dual, there is the name "vehicle of the innermost meaning" (p241);
- 6) because the state of the victorious ones of the three times transcends dualism, there is the name "mirror of views" (p242);
- 7) because (the Source of all victorious ones) transcends speech, thought, and communication, there is the name "mother of victorious ones" (p244);
- 8) because (the goal) is already effortlessly self-perfected, there is the name "king of tantras" (p244);
- 9) because the natural state transcends affirmation and negation, there is the name "transmission of the unfabricated state" (p246);
- 10) and because everything has the same taste in the Pure Perfect Source, there is the name "conclusion of all teachings" (p246).

All-Creating King

The first subdivision explains that, because (everything is created by the Source and) is (already) self-perfected, there is the name "All-Creating King".

(r) "Hey! I, the Teacher of teachers, the All-Creating King, explain different names (for this tantra). All phenomena, however they appear, were entirely created by me, are being created by me, and will be created by me. Because my state is already self-perfected, with nothing else to be created, there is the name 'All-Creating King'."

Hey, Sattvavajra! How do I, the Teacher of teachers, the All-Creating King, explain for disciples with the highest capacity for atiyoga **the different names** of this great, concise teaching that naturally transmits Presence Itself, self-originated wisdom? [1393] There is no other creator for even one **phenomenon** of samsara and nirvana, **however it appears**. The Source, self-originated wisdom, all-creating Pure Perfect Presence Itself, **created everything** in the past, **is creating** everything in the present, and **will create** everything in the future. Earlier the tantra said:¹⁰⁸

Pure Perfect Presence is the All-Creating King. The buddhas of the three times were created by Pure Perfect Presence. The sentient beings of the three realms were created by Pure Perfect Presence. The animate and inanimate universe was created by Pure Perfect Presence.

It is not necessary to use causes and conditions **to create anything of the state of me**, the All-Creating King, self-originated wisdom, Presence Itself, the Creator of all phenomena. **Because** my naturally unborn, primordially empty essence is **already self-perfected**, there is the name "**All-Creating King**" for the tantra that communicates this (understanding). [1394]

Pure Perfect Presence

The second subdivision explains that, because the Source is naturally stainless, there is the name "Pure Perfect Presence".

(r) "Hey! Because I, the Source, have the great qualifications of stainlessness and effortless self-perfection, with nothing to pursue or achieve, there is the definitive name 'Pure Perfect Presence'."

Hey! Because I, the Source, Presence Itself, self-originated wisdom, from which each and every phenomenon arises, abide in

¹⁰⁸ Chapter 6 in volume one.

unique purity, primordially **beyond** the **stains** of emotional and intellectual obscurations, the term "Pure" is used. Because all qualities of kayas and wisdoms are **effortlessly**, naturally, and completely **self-perfected**, like the sun and its rays,¹⁰⁹ (the Source) **has the great qualification** of "Perfection." **This** all-creating Pure Perfect Presence does **not have** anything to **pursue or achieve** in order to now remove impurities or make the qualities complete. Because (the Source) transcends all removal and addition, **there is the definitive name**, "vehicle of the Source, **Pure Perfect Presence**," for the vehicle that teaches this (understanding).¹¹⁰

Self-Originated Wisdom

The third subdivision explains that, because (the Source) primordially transcends causes and conditions, there is the name "self-originated wisdom".

(r) **"Hey! Not dependent upon causes and conditions, the Source beyond pursuit, the primordial, perfected real condition, is never obscured and impartially illuminates everything. Thus there is the name 'self-originated wisdom'."**

Hey! The birthplace of all these phenomena that appear, the **primordial**, effortless, **self-perfected real condition**, *rigpa*, Pure Perfect Presence, does **not** depend upon **causes and conditions** and is not some phenomenon that arises and ceases. In the same way that a sesame seed is permeated by oil, the real condition of the Presence permeates everyone, from sentient beings to buddhas, and abides as the self-luminous nature of *rigpa*. [1395] **This** limitless, space-like **Source**, Pure Perfect Presence, is **not** some other state to be **pursued** through efforts and struggles. **Never obscured** by anything, the Source **impartially** pervades and **illuminates everything** of samsara and nirvana. Because it is not produced

¹⁰⁹ The Source is the sun; the kayas and wisdoms are the rays of the sun.

¹¹⁰ Pure Perfect Presence (*byang chub sems*) is *byang* (pure beyond stains to remove), *chub* (naturally self-perfected beyond effort), and *sems* (Presence beyond pursuit and achievement).

through causes and conditions, **there is the name "self-originated wisdom."** The *Longchen* says:¹¹¹

Self-originated wisdom never increases or decreases. Because it does not have obscuring limitations, it illuminates everything, without (the limitation) of outside and inside.

Mirror of the Teachings

The fourth subdivision explains that, because the tantra teaches the precise state of all teachings, there is the name "mirror of the teachings".

(r) "Hey! Because all phenomena, however they appear, manifest completely in the unfabricated natural state, separation into dualistic limitations and partialities does not make sense. Thus there is the name 'mirror of the teachings,' the commentary on the precepts (of all teachings)."

Hey! Any reflections that appear on the surface of a mirror are perfect and complete. [1396] In the same way that the mirror is the basis for the manifestation of anything, with no separation in a biased, limited way, **all** outer and inner **phenomena** encompassed by samsara and nirvana, **however they appear, completely manifest in the unfabricated natural state** of Presence Itself as the *rolpa* energies of visible, empty, non-existent forms. **Because** of this, from the very moment something manifests, **there is no sense in making separations into dualistic limitations and partialities**, such as eternalism and nihilism, arising and ceasing, existence and non-existence, coming and going, and so forth. Everything is unified in transcendent, ineffable, total equality. Self-originated wisdom, the natural state, total equality, the real condition, ineffable union, is the innermost knowledge of all possible teachings taught by all victorious ones of the three times. [1397] Because this tantra clearly teaches this natural state without concealing any secrets, **there is the name "mirror of the teachings."** This tantra clearly differentiates

¹¹¹ Folio 56 in chapter 22 of the *sde dge* edition of the *klong chen rab 'byams chen po'i rgyud*.

the knowledge of all vehicles and explains in the manner of a **commentary on the ultimate meaning of precepts.**¹¹² The *Thegpai Chipü Chenpo Longchen Rabjam Gyalpoi Gyü* says:¹¹³

By differentiating all vehicles, (this tantra) is a mirror that illuminates clearly.

Vehicle of the Innermost Meaning

The fifth subdivision explains that, because all phenomena are non-dual, there is the name "vehicle of the innermost meaning".¹¹⁴

(r) **"Hey! Because the authentic, unfabricated, natural Source unifies everything that manifests and assembles as samsara and nirvana, there is complete liberation from the limiting considerations of acceptance and rejection. Thus there is the name 'vehicle of the essential meaning'."**

Hey! Because there is not even one phenomenon not unified in **the authentic, unfabricated**, original condition, Presence Itself, self-originated wisdom, the **natural Source**, all phenomena of **samsara and nirvana**, even when they seem to **manifest** over here and seem to **assemble** and liberate over there, are already liberated in this state. Thus *rigpa*, Pure Perfect Presence, is the Source of all phenomena. [1398] Although various *rolpa* energies of empty forms of samsara and nirvana manifest within the dimension of the real condition, Pure Perfect Presence, actually nothing of samsara or nirvana exists separately from the baseless, rootless essence of primordial purity. Because there is no need for any efforts to

¹¹² The *Kunjed Gyalpo* tantra teaches that everything is already the wisdom-energy of primordial enlightenment, including the precepts of all teachings. The knowledge communicated by the tantra is the mirror. The precepts of teachings are the reflections. Each reflection is already empty wisdom light, and not some cause to later produce empty wisdom light.

¹¹³ This quotation is not found in the *klong chen rab 'byams chen po'i rgyud*.

¹¹⁴ The statement, "All phenomena are non-dual," means that there does not exist any phenomenon which is other than primordial enlightenment.

renounce, block, purify, or transform in the manner of followers of lower vehicles, **there is complete liberation from the limiting considerations of accepting nirvana and rejecting samsara.** The *Yeshe Döjünggi Gyü* says:

This (Source) transcends the dimension of training and traveling. It transcends the limitations of thinking and analyzing. It transcends the limitations of struggling and achieving. It transcends all negation and affirmation.

Because this tantra teaches the ultimate meaning that transcends all rejection, acceptance, struggle, and achievement, **there is the name "vehicle of the innermost meaning."**

Mirror of Views

The sixth subdivision explains that, because the state of the victorious ones of the three times transcends dualism, there is the name "mirror of views".

(r) "Hey! Because victorious ones of the past, present, and future cannot understand until they experience this unborn state, the unfabricated *thigle* that transcends dualism, there is the name 'mirror of views'."

Hey! Victorious buddhas of the past, present, and future do not understand and experience something other than this unborn real condition, Presence Itself, self-originated wisdom. There does not exist some other phenomenon to understand and experience. [1399] Why is this? In the same way that no reflection that appears in a mirror is something other than the mirror, all possible outer and inner phenomena of samsara and nirvana that appear from the *tsal* energies of *rigpa*, Pure Perfect Presence, do not exist as some experience other than the Source, self-originated wisdom. The goal, the knowledge of enlightenment, is directly manifested, without dependence upon anything to understand and experience other than the self-recognition of this *rigpa*, the base of manifestations. The *Dzogpa Rangjunggi Gyü* says:

In the essence of *rigpa*, samantabhadra, there do not exist buddhas, sentient beings, gods, asuras, [1400] samsara, or nirvana. There exists only the one wisdom, *rigpa*.

The *Namkha Drime* says:

The mirror, Presence Itself, is the enlightened state of the base. This base for the manifestation of everything is endowed with unceasing reflections. When this essence is recognized, there is freedom from dualism.

The ultimate understanding of all victorious ones of the three times is nothing other than *rigpa*, self-originated wisdom. Because the original condition of **unfabricated** Presence, the Source, self-originated wisdom, transcends all conceptual restrictions, the essence of the all-inclusive, total **thigle transcends** the conceptual dirt of **dualism**, like the pure surface of a stainless mirror. Because Presence is the base for the arising and appearing of all phenomena, **there is the name "mirror of views."** The *Longchen Rabjam Gyalpo* says:¹¹⁵

A name for the supreme, profound, vast, open space [1401] is considered to be "mirror of views."

This quotation implies that Presence Itself, beyond center and periphery, is the "mirror of views."

¹¹⁵ This quotation is not found in the *klong chen rab 'byams chen po'i rgyud*.

Mother of the Victorious Ones

The seventh subdivision explains that, because (the Source of all victorious ones) transcends speech, thought, and communication, there is the name "mother of victorious ones".

(r) **"Hey! I, the unfabricated, natural Source, completely transcend meanings that affirm or negate. Because victorious ones of the three times manifest from me, there is the name 'mother of the victorious ones'."**

Hey! I, all-creating Pure Perfect Presence, am the original condition of all phenomena, the unfabricated, natural essence, the Source, self-originated wisdom. Because this essence is primordially beyond all judgment, speech, thought, and communication, it completely transcends meanings that affirm or negate existence or non-existence. All victorious ones of the three times manifest from me, the All-Creator, and precisely understand this unfabricated, transcendent essence. Thus there is the definitive name "prajña paramita, mother of the victorious ones of the three times." The *Kuntuzangpo Chewa Rangla Nepa* says: [1402]

The mother who produces the sugatas of the three times is prajña paramita. Samantabhadri is the unborn, unceasing, all-inclusive, unlimited space of phenomena. The dimension of pure, total prajña transcends grasping and fixation. Non-conceptual, she is beyond speech and thought. Incommunicable, she is like space. Essenceless, she is the space of phenomena. Her dimension has no limitations in the ten directions.

King of Tantras

The eighth subdivision explains that, because (the goal) is already effortlessly self-perfected, there is the name "king of tantras".

(r) **"Hey! Because, without any effort, the unfabricated, unborn All-Creating King has the full and complete qualities, (the goal) transcends pursuit and achievement. Thus there is the name 'king of tantras'."**

Hey! This unchanging original condition, Presence Itself, self-originated wisdom, the primordially unfabricated, unborn essence, **the All-Creating King**, *rigpa*, Pure Perfect Presence, is completely self-perfected, **without** any **effort** to establish the qualities of the path and goal that followers of lower vehicles consider necessary and try to obtain by relying upon various kinds of efforts and achievements, gradually travelling on paths and levels. The *Bangdzö Trul De* says: [1403]

Unfabricated natural relaxation is complete in Pure Perfect Akanishtha that unifies all struggles and achievements of the lower vehicles.

The *Bangdzö Trul De* also says:

The level of enlightenment and the six paramitas¹¹⁶ are already completed. The goal of the efforts and achievements to accumulate merits and purify obstacles is already completed. The four sacred activities¹¹⁷ to accomplish the benefit of beings are already completed. The four immeasurables¹¹⁸ to help sentient beings are already completed.

Because all necessary qualities are already full and complete, (the goal) transcends more pursuit and achievement to obtain any qualities of kayas and wisdoms. Thus there is the name "king of all tantras." The *Nyingpo Döngyi Gyü* says:

¹¹⁶ The six paramitas are generosity, morality, patience, diligence, meditation, and prajña.

¹¹⁷ The four sacred activities are pacification, expansion, empowerment, and subjugation.

¹¹⁸ The four immeasurables are loving kindness, equanimity, joy, and compassion.

Because the one self-originated state has the complete qualities, qualities are naturally perfect when one relaxes without effort. Without the accumulation (of more merits and wisdom), the self-perfected, self-originated goal is already complete and does not depend upon anything. [1404]

Transmission of the Unfabricated State

The ninth subdivision explains that, because the natural state transcends affirmation and negation, there is the name "transmission of the unfabricated state".

(r) "Hey! When mind unmistakably remains in the unfabricated state, one transcends affirmation and negation within the Source state. Because (this vehicle) displays anything as the state without excluding opposites, there is the name 'transmission of the unfabricated state'."

Hey! Because this transmission of the All-Creating King teaches how, without applying any rejection, acceptance, negation, or affirmation, **mind** can precisely and **unmistakenly remain in the meaning of the unfabricated** original condition, one **transcends all affirmation** of buddhas and **negation** of sentient beings **within the Source** of all phenomena, Presence Itself, the **state** of wisdom. This teaching is beyond acceptance or rejection of **either** equal extreme, such as affirmation and negation, samsara and nirvana, good and evil, eternalism and nihilism, and so forth. Because, **without excluding** opposites, this peak of all vehicles **displays anything as the state, there is the name "transmission of the unfabricated state."**

The Conclusion of All Teachings

The tenth subdivision explains that, because everything has the same taste in the Pure Perfect Source, there is the name "conclusion of all teachings".

(r) **"Hey! The teaching transmitted by the Teacher of teachers, the All-Creating King, is the state endowed with unborn Pure Perfect Presence. Because (the tantra) emphasizes the main point that everything has the same non-dual taste in the Source, there is the name 'the conclusion of all (teachings)'."**

Hey! What is the teaching transmitted in this most secret, unsurpassable vehicle by the Teacher of teachers, the All-Creating King? It is the state endowed with the meaning communicated in this tantra, that all phenomena display the primordially unborn essence, the Source, Pure Perfect Presence. [1405] **This is the same as saying that the universe of all phenomena is inseparable from Pure Perfect Presence. In all cases, because there does not exist any phenomenon that is something other than this dimension of unborn Pure Perfect Presence, all phenomena of samsara and nirvana are said to have the same non-dual taste in the Source, Pure Perfect Presence. Because this great king of tantras emphasizes this main point, the essence of the one Source, Pure Perfect Presence, there is the name "conclusion of all teachings."**

Supreme Qualities

The second subdivision is the description of the supreme qualities (of the tantra). It has two subdivisions:

- 1) the capacity (of the tantra) to remove darkness and spread light (p247);
- 2) and the capacity (of the tantra) to dissolve suffering, (so that practitioners) become familiar with the state (p248).

Capacity to Spread Light

The first subdivision is the capacity (of the tantra) to remove darkness and spread light.

(r) **"Hey! (The text) removes the darkness of ignorance and spreads the lights of wisdom."**

Hey Mahasattva! The king of tantras, explained above, is the profound, condensed teaching on the precise meaning of the unfabricated natural state, the essence of all-creating Pure Perfect Presence. [1406] This tantra is the antidote to instantly conquer, uproot, and **remove** the naturally abiding but difficult-to-abandon, thick **darkness of ignorance**. This ignorance has pervaded and permeated the life-streams of all sentient beings of the three realms for a long time, but the extent of its establishment has not been recognized. Although all phenomena encompassed by samsara, nirvana, and the path are the *rolpa* energies of the one self-originated wisdom, primordially unborn Presence Itself, all sentient beings experience phenomena dualistically and are conditioned by impure characteristics similar to illusory water mirages. But, just as on an island made of precious gold, ordinary stones cannot be found, when practitioners meet with this supreme path of the essential meaning, not even the tiniest amount of an impure characteristic exists in any vision, sound, or idea. [1407] Because all manifestations arise as the *rolpa* energies of the one wisdom, everything **spreads the lights of total wisdom**.

Capacity to Dissolve Suffering

The second subdivision is the capacity (of the tantra) to dissolve suffering, (so that practitioners) become familiar with the state.

(r) "(Practitioners) dissolve the ocean of suffering and become familiar with the innermost meaning."

Sentient beings wander in the six families of the three realms, experiencing unimaginable types of **suffering** that arise as the illusory appearances of non-existent forms. Although sentient beings continuously experience these intense, extensive, limitless, endless, and difficult-to-liberate sufferings that are like a great **ocean**, when practitioners with superior capacity meet with this profound teaching and merely hear the instructions, in just one instant they understand in detail. When practitioners with medium and lower capacity, who do not instantly understand, become

familiar with the experience of the profound meaning of the tantra, they are not delayed for a long time. Rather, they **dissolve** the continuity of all these sufferings, and attain and govern the citadel of inexhaustible, supreme bliss. [1408] Because this great king of tantras unmistakably and nakedly explains the unfabricated natural state, self-originated wisdom, Presence Itself, the tantra has the great quality that practitioners (who understand) **become familiar with the innermost meaning**, so that they never move, even for an instant, away from the state of continuous natural meditation.

Practitioners Who Understand the Meaning

The third subdivision is the meaning (of the tantra) for practitioners who understand. It has two subdivisions:

- 1) natural, effortless liberation when the unborn state is understood (p249);
- 2) and the all-creating state, the essence beyond fabrication and transformation, is understood through confident relaxation in the natural dzogchen state (p250).

Unborn State

The first subdivision is natural, effortless liberation when the unborn state is understood.

(r) "Hey! When I remove blind ignorance and visibly manifest unborn Pure Perfect Presence, without doing anything qualified practitioners with the eye (of wisdom) are liberated in the essence."

Presence Itself, self-originated wisdom, pervades all phenomena in a manner that does not unify with or separate from the real condition, the Source. Presence is natural, primordial enlightenment, the essence of all sentient beings. How should this Presence be understood? [1409] **Hey Sattvavajra!** Although I, the Teacher, the All-Creating King, primordially and naturally constitute the life-streams of all beings, who are never separate, even

for an instant, from the essence of primordial enlightenment, these beings do not see, because prajña is **blinded** and obscured by the cataracts of unconscious and conceptual **ignorance**. After I **remove** these obscurations of ignorance for beings who are experiencing the sufferings of samsara, which manifest although non-existent, I unmistakably and **visibly manifest** the self-face of **unborn dharmadhatu, rigpa, Pure Perfect Presence. Qualified practitioners who have the eye** of wisdom that precisely sees the unfabricated natural state, Presence Itself, do **not** have to **do any** rejection, acceptance, struggle, or achievement, as taught in the contexts of lower vehicles. Rather, they instantly experience this self-originated, uncompounded **essence** of beginningless enlightenment and are **liberated** in the dimension of total primordial purity. [1410]

Confident Relaxation

The second subdivision is the explanation that the all-creating state, the essence beyond fabrication and transformation, is understood through confident relaxation in the natural dzogchen state.

(r) "When practitioners have transmission of the essential teaching, this dzogchen scripture, the innermost essence of vehicles, they abide in the blissful essence and clearly realize (the state). Without effort, they continue in the unfabricated, unchanging state."

This king of all tantras, the essence of all vehicles, the teaching of guhyamantra, is the most essential vehicle. **This** profound ati **dzogchen** teaching reveals and **transmits** the precise state of the All-Creating King, dharmakaya, **the innermost essence of vehicles. Practitioners with capacity who have the transmission of this essential teaching** confidently and resolutely know the profound state of the All-Creating King, dharmakaya. Without any hope, fear, effort, or struggle, they relax naturally in the unfabricated, authentic **essence** of Presence beyond fabrication or transformation. **When they abide in bliss** beyond the torment of

effort and struggle, they **clearly realize** the unobscured direct state, the real condition, the essence of Pure Perfect Presence, the primordial state beyond removal or addition. [1411] Thus, **without effort they continue in the** precise state of Presence Itself, self-originated wisdom, naturally **unchanging** and **unfabricated** by acceptance, rejection, effort, or struggle. The advice is to remain in the self-perfected realm of total bliss. The *Tregchö Gyabchö Namkha Rabjam* says:¹¹⁹

Hey friends! Mind that moves with mindful presence is natural, carefree, and spontaneous, like a small child. Like a lunatic who behaves without attachment to memories and ideas, mind is totally carefree, whatever appears, whatever happens, whatever startles. Like an old man with a natural, relaxed temperament, mind is unshackled, expansive, spontaneous, and carefree. This is the vast, open dimension of a great practitioner. [1412] The concrete wisdom of the mindful presence of various phenomena is samantabhadra-dharmakaya, self-arising and self-liberating.

When practitioners relax without negating, affirming, fabricating, or transforming, no matter what arises they never move away from the essence of all-creating samantabhadra.

Entrusting the Tantra to Sattvavajra

The fourth subdivision is the entrustment of this tantra of the sublime all-creator, the essence of everything, to Sattvavajra, so that it is available to qualified practitioners but is not disseminated to unqualified practitioners. It has three subdivisions:

- 1) the principle taught by the all-creating teacher was not communicated in the three times by teachers of the three kayas (p252);
- 2) the way in which the tantra of the all-creating Source, the unfailing victorious banner, is definitively transmitted (p253);

¹¹⁹ Except for the final sentence, this quotation also appears in chapter 70.

- 3) and how the tantra is available to qualified practitioners but should not be disseminated to unqualified practitioners (p253).

Not Taught by Teachers in the Three Times

The first subdivision is that the principle taught by the all-creating teacher was not taught in the three times by teachers of the three kayas.

(r) **"Hey! I am the Teacher, the All-Creating King. The immeasurably (profound) root of vehicles, the Source of teachings, is not taught by the three kaya teachers. This tantra of Presence that explains the unborn state was not taught by previous victorious ones of the three times. It will not be taught in the future, and it is not taught now."**

Hey Mahasattva! I, who teach that all phenomena are the essence of effortless primordial enlightenment, am the All-Creating King, dharmakaya, the Teacher of all victorious ones of the three times. This immeasurably profound, great king of tantras, the root of all vehicles, taught by me, the Teacher, [1413] is the concise teaching that unmistakably explains the essential Source of all teachings. But this tantra is not taught by any of the three victorious kaya teachers. This dzogchen tantra of Presence Itself teaches that all phenomena are the primordially unborn, absolutely equal, non-dual essence of self-originated wisdom. This dharmakaya teaching was not taught by any previous victorious ones of the three times. Also, it will not be taught by anyone in the future, and it is not taught by anyone alive now. Because it is very difficult to meet with this vehicle of ati dzogchen, the implicit advice is that practitioners who have met this teaching of the essential meaning should earnestly apply the valuable instructions right now. [1414]

Way of Transmission

The second subdivision is the way in which the tantra of the all-creating Source, the unfailing victorious banner, is definitively transmitted.

(r) "The All-Creating King, beyond transformation and change, taught (atiyoga) in the past, will teach it in the future, and is teaching it in the present."

But if (this tantra) was not taught by buddhas of the three times, was it taught by any teacher? The one who teaches this tantra is the teacher of all victorious ones of the three kayas, the universal ancestor of all buddhas of the three times, the first buddha, the primordial lord, self-originated samantabhadra, the All-Creating King. Because the Teacher, self-originated wisdom, transcends all objects, characteristics, and concepts and is always beyond transformation and change, the All-Creating Teacher taught this very secret ati vehicle in the past, will teach it in the future, and is teaching it now, in the present time. Ultimately, the meaning is that dharmakaya buddha teaches in a continuous, ongoing cycle in the realm of the equality of the fourth time, beyond differentiation into the three times. [1415]

The Tantra Is Available to Qualified Practitioners

The third subdivision is the explanation of how the tantra is available to qualified practitioners but should not be disseminated to unqualified practitioners.

(r) "So that qualified practitioners receive this definitive teaching, the instruction on effortless liberation, the concise direct transmission, and definitively perceive the essence that is not spread (to those without capacity) and that never fades (for those with capacity), (the tantra of) the All-Creating King is entrusted to you." Thus he spoke.

The Teacher, the All-Creating King, **teaches to** the most **qualified disciples** with the greatest capacity the supreme, **definitive** essence of all approaches to teachings, the unmistakable meaning of Pure Perfect Presence, the essential dzogchen state, the supreme vehicle, that was not taught, is not being taught, and will not be taught by buddhas of the three times. This profound **instruction of effortless liberation** does not depend upon hardships, struggles, or practices. **This** ultimate essence of all **transmissions**, the **concise teaching** of all-creating Pure Perfect Presence, was **directly taught** to Sattvavajra. This teaching is **not spread** or transmitted to everyone, but remains hidden from and secret for unqualified practitioners who affirm and deny. The manifestations of the definitive secret teaching **never fade** for qualified disciples. So that this teaching may spread **to those who**, without affirmation and negation, **definitively perceive the** supreme vehicle of the vajra **essence**,^[1416] this supreme tantra of the **All-Creating King**, the essence of all teachings, the unfailing victorious banner, is **entrusted to you**, Sattvavajra, my supreme spiritual heir. **Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the eighty-fourth chapter, which explains *Different Names*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the eighty-fourth chapter, which explains *Different Names*.**

Conclusion

The third general subdivision (in the commentary on the tantra) is the conclusion.¹²⁰ It has two subdivisions:

- 1) the conclusion of the tantra (p255);
- 2) and the translators and editors (p257).

Conclusion of the Tantra

The first subdivision is the conclusion of the tantra. It has four subdivisions:

- 1) the special name (p255);
- 2) the ultimate nature (p255);
- 3) the essence of space (p256);
- 4) and the quantity of chapters (p256).

Special Name

The first subdivision is the special title.

(r) **Pure Perfect Presence, All-Creating King,**

The special title, **Pure Perfect Presence, All-Creating King**, indicates (that this vehicle) is more elevated, advanced, excellent, eminent, spacious, and profound than any of the lower vehicles. [1417]

Ultimate Nature

The second subdivision is the ultimate nature.

(r) **(is the) tantra with the space-like view beyond center and periphery.**

¹²⁰ The three main subdivisions in the commentary on the *Kunjed Gyalpo* tantra are the explanations of the title (volume 1, p44) and salutation (volume 1, p48); the explanation of chapters 1-84 (beginning in volume 1, p51, and continuing through volumes 2, 3, 4, 5, and 6); and the conclusion.

The subject matter of this great king of tantras with this special title is clear light, the dzogchen **view**, *rigpa*, the essence of Pure Perfect Presence. **Like space**, Presence permeates all of samsara and nirvana, has **no center, periphery**, or boundaries, and transcends all speech, concepts, and communications. This **tantra** precisely explains this Presence, whose nature is beyond fabrication, transformation, rejection, or acceptance. The *Nyingpo Döngyi Gyü* says:

Pure Perfect Presence, like space, neither arises nor ceases. It does not depend upon anything and transcends conceptual analyses. It is the vehicle of unfabricated perfection.

Essence of Space

The third subdivision is the essence of space. [1418]

(r) The essence of space, the supreme meaning,

The real condition beyond speech, thought, and communication, Pure Perfect Presence, is like space. Specifically, beyond nihilistic emptiness, the wisdom of self-perfected clear light transcends union and separation. Manifesting samsara and nirvana without limitations, **the essence of space** is said to be **the supreme meaning**. The *Nyingpo Döngyi Gyü* says:

The unborn essence is space beyond affirmation and negation. Buddhas and sentient beings are experienced as the unborn essence.

The Quantity of Chapters

The fourth subdivision is the quantity of chapters.

(r) is completely explained with the eighty-four (chapters) of this secret, supreme, conclusive teaching.

The **eighty-four** chapters of this great, **conclusive teaching** unmistakably explain the **secret, supreme** meaning. With this final line, the tantra is **completed**.

Translators and Editors

The second subdivision is the explanation about the translators and editors. It has three subdivisions:

- 1) the Indian pandit who translated (p257);
- 2) the (monk) who translated (p258);
- 3) and the acts of the translators (p259).

Shrisengha

The first subdivision is the (name of the) Indian pandit who translated.

(r) The Indian scholar, Lord Palgi Senge, and

The pandit was **the Indian scholar Lord Palgi Senge**. [1419] This great being, also named Shrisengha,¹²¹ was born in the northern Chinese town Shokyam Nagpo,¹²² the son of householder father named Geden Zangpo¹²³ and mother Nangsal Denma.¹²⁴ He was an expert in the five branches of learning, such as grammar, logic, and so forth.¹²⁵ He became a great scholar who understood all tantras, *lungs*, and upadeshas of outer and inner guhyamantra. At a special moment, a prophecy appeared in front of his exalted open eye, advising him: "Hey fortunate one! If you really want (to realize) the

¹²¹ Alternative names for Shrisengha include Shrisimha, Sengha, or Shrisingha, and Palgi Senge.

¹²² Other sources say that Shrisengha was born in the town Soshailing and grew up in the town Shoang Jomnagpo.

¹²³ dge ldan bzang po. Other sources say that the father's name was Dewa Denpa (bde ba ldan pa).

¹²⁴ snang gsal ldan ma. Other sources say that the mother's name was Nangwa Selwa Rabtu Khyenpa (snang ba gsal ba rab tu mkhyen pa).

¹²⁵ The five traditional branches of learning are grammar, logic, medicine, arts, and philosophy.

goal, go to the great cemetery Silwai Tsal." Using his miraculous power of fast walking, in nine days and nights he arrived at the great cemetery Silwai Tsal. There he met the great master Garab Dorje.¹²⁶ Prostrating, he put his head under the master's feet, asked to be his disciple, and was accepted. Then, for twenty-five years, he requested and practiced all initiations and instructions of the tantras, *luns*, and upadeshas of the supreme *thigle*, after which he obtained a clear light body like a water moon and received the supreme siddhi realizations. [1420] In summary, from among five hundred pandits, he became the spiritual heir, the great crown ornament of all accomplished practitioners.

Vairochana

The second subdivision is the (name of the monk who was the second) translator.

(r) the monk Vairochana

The great pandita, Vimalamitra, says:

A translator like Vairochana did not appear in the past and will never appear again. This translator is the ultimate pandit.

Ngoglo Chenpo¹²⁷ says:

Vairochana is boundless like space. He is like the sun-moon union of the three translators--Kawa Paltseg, Cogro Lui Gyaltsen, and Zhang Yeshede.¹²⁸ In comparison with

¹²⁶ Other sources say that Shrisengha traveled to Sosalang and received dzogchen teachings from Manjushrimitra for twenty-five years.

¹²⁷ The great translator from Ngog, 1059-1109, the chief disciple of Marpa the Translator.

¹²⁸ These three great translators were eighth century students of Padmasambhava.

(Vairochana and) the naked morning star, Rinchen Zangpo,¹²⁹ we are like fire-flies.

Superior people who see his value spread flowers of praise again and again. [1421] Lord Vairochana himself says:

Listen! The King and the other (twenty-four) disciples (of Padmasambhava) tell a story about me, Vairochana. After eight years had passed, during the next thirteen years I learned three hundred sixty different languages. After fourteen more years passed, I went to India. I relied upon the twenty-five accomplished siddhas, such as Garab Dorje, Manjushrimitra, Shrisengha, and so forth. I relied upon the seventy-two accomplished practitioners. I endured many hardships and was close to death. I translated all the vast teachings into Tibetan.

The monk Vairochana is the name of (the second) translator, who helped (Shrishingha to) translate (this tantra). He was a great leader who spoke two languages and had unimaginable, supreme capacities.

Acts of the Translators

The third subdivision is the explanation of how the translators worked in three phases.

(r) translated, edited, and arranged (the text).

The first phase is (how the translators) **translated** the Indian text¹³⁰ into Tibetan. The second phase is (how the translators) correctly **edited** the Tibetan text, using the Indian text. [1422] The

¹²⁹ Rinchen Zangpo (958-1055) was the first great translator of the second phase of the spread of teachings in Tibet.

¹³⁰ Many scholars think that dzogchen texts must have Sanskrit originals to be considered authentic teachings. Dzogchen texts were re-transmitted on planet earth by Guru Garab Dorje, probably in Oddiyana language.

third phase is (how the translators), by once again studying and discussing the words, very correctly **arranged** the Tibetan text according to the teachings in the Indian text.

(Dissemination of the Tantra)¹³¹

This definitive, secret dzogchen teaching is the pinnacle of all vehicles and the essence of all teachings. Dzogchen is predicted to be the great lamp that spreads (its light) in the snowy, northern country of Tibet during the final period of five hundred years.¹³² The *Rangjung Dewai Khorloi Gyü* says:

During the final period of five hundred years, there will be samaya violators who disregard vows and precepts. During the time of the essential dzogchen teaching there will be warfare, famine, and short life spans. Listen Vajrasattva! When these things are occurring, the teaching of buddha will decay. Many incoherent teachings will arise in Tibet, in the northern part of the world. These precepts and ideas will spread, while all teachings of buddhist scriptures will decline. At this time some qualified practitioners [1423] will understand their own minds and then manifest the goal of enlightenment.

The *Yeshe Sangwai Gyü* says:

This effortless, secret vehicle, famous in the three divine realms,¹³³ is spread in the world by emanations, practitioners, and disciples. Those with the secret capacity to be children of the victorious ones will use their understanding of the miraculous words to teach the ear-

¹³¹ The title of this section about the dissemination of the tantra was not explicitly stated by the commentator.

¹³² In buddhism, historical time is divided into ten sets of five hundred years. The final period of five hundred years is the time of attachment to the signs of teaching, during which practitioners pretend to be ordained monks and nuns but do not have the authentic view and behavior.

¹³³ The three divine realms are Akanishtha, Tushita, and the thirty-three god realms.

whispered transmission, the meaning of tantric stages. Those with capacity to understand the unfabricated, secret meaning of the teaching will attain the goal of total liberation. In this way the supreme, secret (teaching) will spread into the neighboring countries. This supreme, secret (teaching) will become the lamp of *rigpa* in the pure state of qualified disciples.

The *Namkhai Tha Dang Nyampa* says:

Specifically, those with the karmic vestiges of empowering *thugje* energies and faith [1424] will manifest with favorable, matchless qualities in border countries. Those with qualified character and pedigree will know the state of self-manifesting *rigpa* and will travel to the level of enlightenment. These practitioners will constitute the definitive lineage of faithful spiritual heirs.

The meaning of this quotation is that the Minds of the supreme emanations of translators and pandits are awakened and they teach with the unerring vajra Voice in the same way as victorious Samantabhadra teaches. As a result, they bring to disciples in the Himalayan regions the benefits of all the definitive, secret dzogchen tantras, upadeshas, and *sem-lungs*--the most profound of all profound teachings, so difficult even for buddhas to encounter. Because of the kindness of the great *rigdzins*, such as all-seeing Rongzompa, Longchenpa, and so forth, who completely realized the total *tsal* energies of knowledge and who also wrote many commentaries and treatises, [1425] in these days during the period of the deteriorating dark ages of the five degenerations, we sentient beings are delighted to have the good fortune to practice the teachings of the supreme vehicle, clear light, dzogchen. If we devote ourselves to learning, explaining, meditating, and so forth, we will have immeasurable qualities. The *Rangjung Dewai Khorloi Gyü* says:

The state of Samantabhadra is more important than all buddhas of the three times. Devoted interest in dzogchen is

far superior to the application of all teachings of other vehicles.

The *Dütsi Chüthig* says:

A few of this (tantra's) infinite benefits are pointed out here. The text protects one from obstacles present in one's dimension. (The text) removes the two obscurations present in the body. One completes the two accumulations by simply reading the text. [1426] One discovers the meaning by simply seeing (the text). One is convinced about the ideas by simply hearing them. One embraces all teachings by embracing (this text). Obscurations accumulated for an eon are removed when the ear hears this (text). Simple devotion (to this text) produces the qualities of a bodhisattva on the tenth level. When one embraces (this text) with confident understanding, (the text) is like a wish-fulfilling precious jewel, with inconceivable and incommunicable qualities.

The *Rinpoche Pungpa* says:

Great practitioners who master this (text) receive empowerments from those with natural *rigpa*. By simply embracing this tantra practitioners become emanations of vajradhara. Human beings who read this tantra experience the total meaning of views. Those who write about this (text) enjoy the Voice of all buddhas. Thus, this (tantra) is supreme.

The *Namkha Longyang* says:

Whoever is devoted to this (text of the) definitive meaning understands the meaning intended by scriptures. [1427] Without even the slightest amount of meditation, unquestionably one will be on the level of buddha.

The *Ngedön Düpa* says:

Those who are devoted to and master this (tantra) are empowered by all buddhas and meet with the treasure of inexhaustible merits. Future fruit matures here and now. This fact has been explained by Samantabhadra.

The *Rinpoche Gyepa Chenpoi Gyü* says:

Samantabhadra, the Teacher of teachers, proclaimed to Vajrasattva, the secret lord of compilers, that when, as a practitioner, one is totally dedicated to this (dzogchen) vehicle, follows the unmistakable supreme path, and completes the goal of cultivating Presence, in any rebirth manifesting anywhere, one will be like the guru, and one will never be separated from this vehicle, even in the three types of bardo. As a result of simply copying (this tantra), one is completely victorious over the lower realms and is empowered by all sugatas. As a sacred heir of buddhas, [1428] one receives teachings from dakinis. When one simply reads this (tantra), one totally transcends the three realms. If (this tantra) is spoken into the ear at the moment of death, one is liberated from lower realms, and one achieves pacification of the viciousness of non-humans, evil spirits, and so forth. All deities and dakinis see one as lord, offer praise, and teach the true, definitive teaching. Through simply embracing this (tantra), one is automatically freed from three lower realms, and one receives all benefits beyond this world. Because one honors all sugatas by remembering this (tantra), one abides on the authentic path and is empowered by bodhisattvas. Because all vehicles are studied when one simply studies this (tantra), one realizes universal buddha knowledge, and corresponding wisdom self-manifests. Buddhas see one as an heir, [1429] all bodhisattvas see one as a relative, and all dakinis send blessings. In any rebirth, anywhere, one will always practice this vehicle. When one simply explains this (tantra), the wheel of teachings always turns in the three times, without interruption. Even in the three types of bardo,

sugata Mind sees one as worthy, and vajrasattva manifests concretely. By explaining this teaching, one attains the genuine, definitive goal. By simply meditating this (teaching), one attains the real goal in one lifetime, with the self-perfected manifestation of the three kayas. By honoring and praising the unimaginable qualities of this (tantra), one continually venerates the three jewels, who see one as a worthy disciple. Suffering does not arise and all deprivations are removed. One may be able to imagine the atoms of the three-thousand-fold universe, [1430] but one cannot imagine the merits of this (tantra).

These quotations speak of the unimaginable merits from simply having respect for this profound teaching from the dzogchen tantras. (There will be even more value) when one teaches, studies, and meditates (this tantra). We should try our best to diligently engage with this secret treasure of the knowledge of victorious Samantabhadra, which provides the concrete situation of favorable conditions.¹³⁴ May this (tantra and commentary) create a special occasion for those who share my capacity and good fortune. (Longchenpa says:)¹³⁵

Through the merits (accumulated and) dedicated during these days (as I was writing this commentary) on the uncircumscribed, space-like meaning of this tantra of the all-creating Pure Perfect Source, may all beings realize the status of the All-Creating King.

¹³⁴ "Favorable conditions" means to be free from eight unfortunate circumstances (hell, ghost, animal, god, barbarian, wrong view, period without buddha, mute idiot) and to possess the ten fortunate circumstances (human birth, land with dharma, sense organs, good karma, faith, buddha, teaching, teaching continues, teaching engaged, spiritual benefactors).

¹³⁵ Longchenpa (1308-1363) wrote a commentary on the *Kunjed Gyalpo* Tantra named *kun byed rgyal po'i rgyud kyi bsduḥ don nyi zla'i drwa ba*. Longchenpa's commentary will be included in volume 7 of *The Ornament of the State of Samantabhadra*. Our commentator shows his great respect for Longchenpa's knowledge by ending his own commentary with this quotation from folio 71 of Longchenpa's commentary.

In the present time we can see that the teaching of the Victorious One is declining and that there is an ocean of obscurations for applying the profound teachings. Because practitioners in this degenerate age lack devotion to the definitive, essential meaning, it is very difficult to become effectively educated. [1431]

It is such a pity that, even though the stainless sun of the victorious tantra arises through the kindness of previous great practitioners, many frightened, fearful practitioners with wrong views are attached to concrete characteristics and ignore (the essential teaching).

Those with the karmic tendencies to follow dualistic teachings develop discouragement and will never be free from transmigration. It is such a pity that practitioners become dependent (on dualistic teachings) for many eons, even though essential Presence Itself directly manifests.

When I see these practitioners who lack the good fortune to understand these profound teachings, I want to help them somehow with the waves of my compassion.

With residual karma from former lives to be purified, and in response to exhortations by fortunate, worthy disciples, this commentary that clarifies the meaning of the Tantra of the All-Creating (King) was properly composed in the White Skull Snow Mountain hermitage.

This quotation is from the (concluding section of the) *Net of the Sun and Moon, the Concise Meaning of the Tantra of the All-Creating King*, [1432] written by Longchen Rabjam, a practitioner of natural dzogchen.

(r) Virtue! Virtue! Virtue!

These are the final words of the translators.¹³⁶

¹³⁶ Shrisengha and Vairochana.

Now I have something to say. The *All-Creating King*, the Teacher of the teachers of all victorious ones of the three kayas, is the buddha who has never experienced illusion. When he empowers countless retinues of self-manifesting *rigpa* with dharmakaya knowledge, using the self-sounds of the invincible vajra he transmits the clear light of dzogchen, the pinnacle of vehicles, the supreme essence of the eighty-four thousand teachings.

This (dzogchen vehicle) is the way of the victorious ones of the three times. It is the heart nectar of the *rigdzin* lineage. It is the quintessence of all upadesha teachings. Practitioners who meet this (teaching) are said to be in the final phase of transmigration. The innermost knowledge verified by all victorious ones of the three times is nothing other than this (dzogchen knowledge). [1433] The definitive profound meaning confirmed in the eighty-four thousand teachings is not different from this (dzogchen meaning). Among all the infinite vehicles, there is no higher vehicle than this (dzogchen vehicle).

This profound, quick (dzogchen) path is superior to all possible pathways. When practitioners intensively train for a long time on the struggling paths of vehicles, the goal ultimately attained is this (dzogchen) vehicle. With its effortless transcendent knowledge in total non-conceptual equality, this supreme (dzogchen) vehicle is like a very sharp sword that cuts through all conceptual characteristics and analyses. Using upadesha teachings to openly and directly display the naked self-face of self-abiding dharmakaya, this supreme (dzogchen) vehicle is like the sun that removes the darkness of dualistic illusions. [1434]

With its knowledge of the total primordial purity of the three worlds, this supreme vehicle is like the moon's soft light that dispels anguish, torment, and suffering, so that one settles into the total state beyond the names samsara and nirvana. Effortlessly singing the

¹³⁷ I have doubts about my translation of many of the following, difficult, poetic verses because of my lack of knowledge of historical events and persons.

unique self-sounds of the five-faced deity¹³⁸ from the natural peak of Mount Kailash, this supreme vehicle is like a snow lion that overpowers the foxes of lower vehicles. Crossing the abyss of samsara's six lokas with the power of the perfect wings of primordial liberation, this supreme vehicle is like a soaring garuda that subjugates the deluded snakes of mental attachments.

This supreme vehicle is like the great ocean, the great water treasure swirling in the one non-dual taste, into which flow all rivers of the knowledge of all victorious ones, and in which abide the pleasure groves of all naga kings and *rigdzins*. This supreme vehicle is like the premier breed of racehorse with exceptional magical feet that miraculously travels all levels and paths with an unfabricated, natural, and powerful gait. [1435] This supreme vehicle is like the wish-fulfilling jewel that brings down the rain of everything desirable for the benefit of self and other, through the automatic perfection of the qualities of the two accumulations in unconditioned, self-recognizing *rigpa*.

So, now that I have a human body with favorable conditions and have met this most profound essential teaching, I am liberated from the bondage of vehicles involving efforts. But it is not the time (for me alone) to follow this effortless path. Alas! I pity all beings who have been my mother and who now live in the abysmal anguish of samsara's six families in the deep ocean of sorrow and suffering, with its powerful waves of fierce karma and emotions. Utterly stirred by overwhelming compassion, I now hope for all sentient beings in samsara, myself and others, to follow this essential teaching, so that we become liberated together in the spacious state of all-creating dharmakaya. [1436] However, although I have irreversible faith and refreshing joy, my personal experience of practice is very limited. Even if I am willing to be diligent, I do not have the experience of a learned person to write a commentary, and so forth. My mind's limited capacity for discriminative prajña is similar to that of a small child.

¹³⁸ "Five-faced one" or "five-tufted one" is an epithet of Maheshvara or Shiva, the supreme deity who lives on top of Mount Kailash. It is also a poetic name for a lion.

Although I was not comfortable accepting this great responsibility, I had received official orders from two great abbots with Odi(yana)¹³⁹ names: my root guru Thegchog Tendzin¹⁴⁰ and the monk Yönten Gyatso,¹⁴¹ who were empowered by Vajradhara, the Lord of the (five buddha) families. I did not dare to go against their sacred words, despite my inferior qualifications for this solemn assignment. Then, although I began this *Ornament of the State of Samantabhadra*, from my past purifications I had insufficient good fortune, [1437] limited innate prajña, and insufficient experience of the profound meaning. Because I did not have the appropriate conditions from previous purifications, it was difficult for me to understand the principle. After I confessed my confused misunderstandings to the innumerable *rigdzins* of the threefold transmission and to the protectors of the three series (of dzogchen teachings),¹⁴² I prayed for the beneficial power of total purity:

¹³⁹ I have doubts about the translation. Our text has *mkhan chen o Di'i mtshan can rnam gnyis gyis*.

¹⁴⁰ Thegchog Tendzin (theg mchog bstan 'dzin) is the 19th century TBRC person P2DB5993. He is also known as Thubten Pema Rabgye (thub bstan pad ma rab rgyas) and Gotsa Khenchen Thegchog Tendzin (mgo tshwa mkhan chen theg mchog bstan 'dzin). His seat was TBRC place G3953, mgo tshwa dgon (ser shul rdzong) in Sichuan. The history of this place is found in the TBRC book W19997-11GS44629, *kham phyags ser shul rdzong gi dgon sde so so'i lo rgyus gsal bar bshad pa thub bstan gsal ba'i me long*.

¹⁴¹ Yönten Gyatso (yon tan rgya mtsho) is Kongtrul Yönten Gyatso, (1813-1899), TBRC person P264, the great *rime* master, who assembled many texts from different traditions into a collection named The Five Treasures (*rin chen gter mdzod*, *gdams ngag mdzod*, *bka' brgyud sngags mdzod*, *shes bya mdzod*, *rgya chen bka' mdzod*). He is also known as Kongtrul Lodrö Thaye (kong sprul blo gros mtha' yas), Karma Ngagwang Yönten Gyatso (karma ngag dbang yon tan rgya mtsho), Pema Garwang Trinle Drödul (padma gar dbang phrin las 'gro 'dul rtsal), and Jamgön Chökyi Lodrö (jam mgon chos kyi rgyal po). Other names by which he is known include blo gros mtha' yas, bstan gnyis g.yung drung gling pa, 'chi med bstan gnyis g.yung drung gling pa, 'jam mgon kong sprul, 'jam mgon kong sprul blo gros mtha' yas, 'jam mgon kong sprul yon tan rgya mtsho, kong sprul ngag dbang yon tan rgya mtsho, kong sprul yon tan rgya mtsho, ngag dbang blo gros mtha' yas, pad ma gar dbang blo gros mtha' yas, pad ma gar gyi dbang phyug rtsal, and zil gnon dgyes pa rtsal.

¹⁴² Manjushrimitra divided the dzogchen teachings of his master, Guru Garab Dorje, into three series: *semde*, *longde*, and *Upadesha*.

The merits from simple devotion to this tantra are immeasurable, unimaginable, and praiseworthy. Through the power of the immeasurable merits accumulated from my efforts here, may all beings enjoy glorious prosperity and happiness.

Even though my most kind sacred teacher¹⁴³ lives in a pure realm, I am pleased to be filled with his offerings of lucid explanations. May my hopes and wishes be realized.

May infinite sentient beings who have endlessly been my parents and who now wander in the ocean of unending samsara [1438] be completely liberated from all involvement with extremist views and directly experience the state of unbounded dzogchen.

May all who are connected with my good and bad karma totally rely upon this profound quick path, and, using the secret path with the six special qualities¹⁴⁴ (and three aspects of) non-logical (knowledge),¹⁴⁵ may they be liberated in the dimension of the state of Samantabhadra.

In all my future lifetimes, like the liberated hero Garab (Dorje), may I be one who holds, protects, and transmits this dzogchen teaching of the supreme vehicle.

May the teaching of the three yogas of the inner tantras, so different from the general teachings of the victorious ones, completely unfold, without fading, and fill the three regions¹⁴⁶ with auspicious lights in all times and places.

¹⁴³ The kind sacred teacher is Gotsa Khenchen Thegchog Tendzin Thubten Pema Rabgye.

¹⁴⁴ The six special qualities of the youthful vase body are that the primordial liberation of samantabhadra self-arises from the base, appears to itself, differentiates openly, directly liberates separateness, depends upon nothing else, and abides in its own condition.

¹⁴⁵ The three aspects of non-logical knowledge are enlightenment which does not come from mind, the result which does not come from a cause, and secret teachings that do not come from scripture.

¹⁴⁶ The three regions are the dimensions of terrestrial humans on the earth, celestial gods above the earth, and subterranean nagas below the earth.

When multitudes of supreme non-sectarian followers place their lives on the throne of the unchanging vajra state, [1439] may they be a cause to greatly increase everywhere sacred activities, making great waves to benefit teachings and beings.

Through the truth-power of the unmistakable three jewels, the immeasurable empowering energies of the three roots and victorious ones, and the compassionate energies of the gurus and *rigdzins* of the three tantras,¹⁴⁷ may the intention of my prayer be realized without obstacle.

Like shining white lights that remove disease, may favorable lights of the glorious, splendid golden age instantly eliminate all diseases of the five degenerate corruptions.¹⁴⁸

Just as the light rays of (the sun whose chariot is pulled by) seven horses remove darkness, may the thousand lights of the day-maker,¹⁴⁹ self-originated *rigpa*, eliminate the darkness of illusory dualistic vision, so that there is the good fortune of liberation in the rainbow body of light.

Initially, because of an auspicious silk scarf accompanying a strong letter saying, "You should write a commentary on the *All-Creating King* tantra," Khan Rinpoche Thubten Pema Rabgye--my supreme guide, the unequaled lord of the mandala, the kind possessor of compassion, the follower of the highest vehicle--and I together began writing this commentary on the *Tantra of the All-Creating King, Pure Perfect Presence*. [1440] But then a long time passed. Later, my Refuge Lord, the Protector of Beings,¹⁵⁰ said to me, "It is very difficult to write well together, so you yourself should complete the commentary on the *All-Creating King*." This was his final advice before going to the space-state.

¹⁴⁷ The three inner or higher tantras are mahayoga, anuyoga, and atiyoga.

¹⁴⁸ The five degenerate corruptions are wrong views, disturbing emotions, troubling discords, decreasing life-forces, and deteriorating bodies and minds.

¹⁴⁹ "Day-maker" is an epithet for the sun.

¹⁵⁰ The Refuge Lord, the Protector of Beings, is Gotsa Khenchen Thegchog Tendzin Thubten Pema Rabgye.

Also the Great Abbot Guru¹⁵¹ wrote many times with insistent exhortations. I felt that a person like me, who has little innate intelligence, limited learning, weak prajña, and no desire to only pay lip service to the deep meaning, cannot possibly comment on the profound knowledge of the tantras. [1441] But I was afraid that, if I went against the commands of these two sacred teachers, my present and future lives would amount to nothing. When the motivation arose to actually write a little, I came before Jamgön Chökyi Lodrö,¹⁵² the total nirmanakaya emanation of the Most Learned One With Five Hair-Knots,¹⁵³ the lord of infinite families and mandalas, whose many names are difficult to proclaim. I began by requesting authorization to explain this tantra and by asking for his advice, so that I would not receive punishment from severe guardians. Because he gave me gifts of jewels and an auspicious silk scarf, encouraged me with his words, and gave me permission to explain the tantra, I had sufficient courage to begin writing. However, I did not yet have the necessary circumstances. It was difficult to find paper upon which to write. [1442] I was also delayed for a few years by my job responsibilities in the monastery. Later some good friends encouraged me with helpful advice to obtain the appropriate conditions, such as having some free time in a solitary place.

Arriving in the delightful forest hermitage named "Attainment of Immortality," I, Zhenphen Öser, a stupid, lazy person naively attached to the idea of following the unequalled Lord of Sages,¹⁵⁴ made this invocation:

On the day of the water-crystal lord,¹⁵⁵ the full moon of December-January, Prince Indrabhodi¹⁵⁶ invoked the great

¹⁵¹ The Great Abbot Guru (mkhan chen bla ma) is Kongtrul Yönten Gyatso.

¹⁵² Jamgön Chökyi Lodrö is the Great Abbot Guru, Kongtrul Yönten Gyatso.

¹⁵³ "The Most Learned One With Five Hair-Knots" is an epithet of Manjushri, used here as a respectful name for Jamgön Kongtrul Yönten Gyatso Chökyi Lodrö.

¹⁵⁴ The Lord of Sages is Shakyamuni Buddha.

¹⁵⁵ The "water-crystal lord" is a poetic name for the moon.

¹⁵⁶ The Oddiyana king, Indrabodhi, also known as Indrabhodi and Indrabhuti, remained in a small palace to focus on his practices. He had such superior

master¹⁵⁷ of flying beings for the benefit of the world and disciples. In this hermitage may there be favorable astrological junctures so that the glorious sun rises at the perfect time and the white banner of the prince with the famous name "Pema Gyalpo,"¹⁵⁸ enthroned as king, instantly fills all realms in the ten directions. May his definitive, secret, essential teachings spread and increase in all times and places, remaining for a long time. May all beings be happy. [1443]

Samantabhadra, the original lord of enlightenment, recognizes that, within the primordially pure, ineffable space-base, all varieties of self-perfected, naturally luminous appearances are self-manifestations. These self-manifestations beautifully appear in the paradise of akanishtha ghanavyuha as the sambhogakaya teachers, visible enlightenment with the six special qualities. In space beyond the time of the three times, never moving outside the *tsal* energies of the one wisdom, Samantabhadra continuously teaches to the infinite mandalas of wisdom-retinues the non-duality of samsara and nirvana, the natural dzogchen principle of primordial enlightenment, the unchanging state of supreme self-originated wisdom, [1444] the naked expanse of the natural circumstances of just-that-ness. Using profound direct transmission,¹⁵⁹ (Samantabhadra) transmits the vajra dharma of countless dzogchen tantras.

In the great "Blazing Mountain" cemetery, Vajrasattva, the universal master of knowledge, performed the dance of unlimited,

capacity that he totally realized when initiated into the higher tantras and became an accomplished teacher. Sacred objects and mahayoga tantras fell from the sky onto the roof of his palace. He floated in the air for 7 days while giving teachings, and then entered a dakini paradise.

¹⁵⁷ "Great Master" is an epithet of the great Guru Padmasambhava.

¹⁵⁸ Pema Gyalpo (pad ma rgyal po) is 1 of the 8 manifestations of Guru Padmasambhava.

¹⁵⁹ The direct transmission of the initiation beyond bestowal does not depend upon words and concepts, but is knowledge understood through the natural vibration sound-energies of the empty primordial source with infinite potential.

miraculous *rolpa* energies. Vajrapani, the lord of secrets,¹⁶⁰ used metrical word compositions to teach the tantras to Garab Dorje, the supreme nirmanakaya manifestation. In this way, all the atiyoga tantras were completely gathered into the six million (lines of dzogchen) teachings. In Sosaling, the supreme sacred place, (Garab Dorje) used the definitive natural state to instruct Manjushrimitra, an emanation of Manjushri.

Subdividing the secret oral teachings into three series, [1445] within an enchanting, transcendent natural dimension on the sacred Chinese Wu Tai Shan mountain, (Manjushrimitra) taught (the dzogchen tantras) to the great *rigdzin* Shrisengha. Classifying these upadesha principles into the outer, inner, secret, and most secret cycles for future fortunate eons, in the Indian Bhaseng cemetery (Shrisengha) used direct experience to teach Jnanasutra, who had ordinary and supreme endowments. Using conclusive, direct self-existence, in the bamboo garden of Unchanging Light, (Jnanasutra) used naturally abiding direct perceptions to teach Vimala, who obtained the pure dimension of the Great Transfer.

After Padmasambhava, Vimalamitra, and other teachers had been invited by King Trisong Deutsen¹⁶¹ to bless the land of Tibet with their presence, they taught the three series (of dzogchen teachings), the nine spaces,¹⁶² many upadeshas, and so forth, to suitable disciples with good capacity, such as the Pure Flower of the Gods,¹⁶³ the Flesh-Eyed One of the Myang Clan,¹⁶⁴ and so forth.

¹⁶⁰ Vajradhara is also known to be the lord of secrets. Sometimes Vajradhara (rdo rje 'chang, vajra-holder) and Vajrapani (phyag na rdo rje, vajra-in-hand) seem to be different names for the same being.

¹⁶¹ The 8th century Tibetan King, Trisong Deutsen (khri srong lde'u btsan), invited Shantarakshita, Vimalamitra, and Padmasambhava to travel from India to Tibet.

¹⁶² The nine spaces are the view beyond partiality, the meditation beyond fixation, the behavior beyond hope and fear, the goal beyond doubt, dharmakaya beyond good and bad, sambhogakaya beyond fixed awareness, nirmanakaya beyond eternalism and nihilism, the clear light beyond cultivation, and presence beyond antidotes.

¹⁶³ "Pure Flower of the Gods" is an epithet of King Trisong Deutsen.

¹⁶⁴ "The Flesh-Eyed One of the Myang Clan" is an epithet of Tingdzin Zangpo (ting 'dzin bzang po), an 8th century disciple of Vimalamitra and Guru Padmasambhava.

[1446] With loving-kindness, these two Masters (Padmasambhava and Vimalamitra), who both manifested the Great Transfer, accepted and taught these worthy disciples. In this way the empowering sun of the Luminous Vajra Essence¹⁶⁵ arose brilliantly for all Tibetans. Using Samantabhadra-Vajradhara's supremely secret dzogchen principle, all practitioners in the *rigdzin* lineage up to this point in time realized the level of manifesting the conditioned aggregates as the body of light.

This most marvelous of all dharma teachings, the ultimate meaning of the profound, secret, essential upadeshas, the supreme **creator** of **all** phenomena of samsara and nirvana, is the beautiful sun shining the lights of thousands of elegant teachings of the great **king** of tantras with their six million (lines).¹⁶⁶ The illusory wisdom-emanation, Manjushrimitra, brings the spring of merits for all beings, refreshing the tantra of Pure Perfect Presence **that benefit others** [1447] with many blazing **light-rays** of wisdom, compassion, and power.¹⁶⁷ This most marvelous of all secret treasures, the definitive meaning of the king of tantras, radiates with the brilliant sun-and-moon lights of elegant teachings. The supreme birthplace of billions of marvelous accomplishments is **Gotsa Monastery**,¹⁶⁸ the dharma-sun of siddhi realizations, the great dharma college of **Thubten Rabgye**.¹⁶⁹ May the publication of this supreme treasure from among innumerable books grant virtuous petitions, supporting the aspirations of all beings. May the merits accumulated in the three times spread the teachings of the victorious ones in the ten directions and fulfill the wishes of those seriously interested in enlightenment. May the community of practitioners with pure, appropriate behavior drink the essential food, the nectar of the three trainings,¹⁷⁰ so that

¹⁶⁵ Luminous Vajra Essence ('od gsal rdo rje snying po) is a name for dzogchen teaching.

¹⁶⁶ This sentence poetically praises the *All-Creating King Tantra*.

¹⁶⁷ Zhenphen Öser (gzhan phan 'od zer), the personal name of our commentator, literally means "Light Rays that Benefit Others", and here he is poetically playing with his personal name.

¹⁶⁸ Gotsa Monastery (mgo tshwa dgon) is the seat of both Zhenphen ser and his teacher, Gotsa Khenchen Thegchog Tendzin Thubten Pema Rabgye.

¹⁶⁹ Our commentator praises his teacher and the college where he studied the *All-Creating King*.

¹⁷⁰ The three trainings are discipline, contemplation, and prajña.

the immaculate teachings of the victorious ones spread in the ten directions, ornamented with the sacred writings of the learned masters. May all beings of the endless, all-pervading universe transcend struggles in the great primordial space, become instantly and totally liberated as vase-like bodies in inner space, and realize the everlasting kingdom in primordial space. [1448] May this naturally clear dzogchen teaching, the great secret treasure, the pinnacle of extraordinary vehicles, pervade the entire expanse in all directions, expanding, propagating, and maturing until samsara ends.

When *The Ornament of the State of Samantabhadra*, this elegant elucidation of the very highest, secret, definitive tantra named the *All-Creating King*, is published, may it not fail to satisfy the commands of Khen Rinpoche Ogyen Göñ¹⁷¹ and Wön Damchö Sönam¹⁷² who kindly maintain the two traditions.¹⁷³ And may this commentary augment the excellent compositions of Pema Dongag Tendzin¹⁷⁴ and Chönyi Dorje¹⁷⁵ who have the incarnation name "Gotsa."

¹⁷¹ Khen Rinpoche Ogyen Göñ (mkhan rin po che o rgyan mgon; Precious Abbot, Oddiyana Refuge) is Gotsa Khenchen Thegchog Tendzin Thubten Pema Rabgye.

¹⁷² Wön Damchö Sönam (dbon dam chos bsod nams) may be the name of the Gotsa Monastery supervisor while Zhenphen Öser was away writing the commentary.

¹⁷³ The two traditions are the spiritual tradition and the secular tradition.

¹⁷⁴ Pema Dongag Tendzin (pad ma mdo sngags bstan 'dzin, 1830-1892) was both a teacher and a disciple of Jamgon Kongtrul Lodrö Thaye.

¹⁷⁵ I cannot identify Chönyi Dorje (chos nyid rdo rje).

Texts Quoted by Commentator

Romanized Tibetan or Sanskrit

versus

Tibetan Wylie Transliteration

(with chapter numbers for quotations in Volume Six translation)

Bangdzö Trul De: bang mdzod 'phrul lde, chapter 84, 84

Changchub Kyi Sem Gompai Gyü: byang chub kyi sems sgom pa'i rgyud, chapter 82, 82

Chöying Rinpochei Dzö: chos dbyings rin po che'i mdzod (or 'grel), chapters 74, 83

Dochu: mdo bcu, chapter 81

Dönsal: see *Trödröl Dönsal Chenpoi Gyü*

Dorje Sempa Namkhache: rdo rje sems dpa' nam mkha' che, chapters 74, 78

Dütsi Chüthig: bdud rtsi bcud thig, conclusion

Dzogpa Chenpo Nyamnyi Rangdrol: rdzogs pa chen po mnyam nyid rang grol, chapter 76

Dzogpa Rangjunggi Gyü: rdzogs pa rang byung gi rgyud, chapters 72, 75, 77, 84

Garab Dorje, chapters 70, 79

Gyügyal Sergyi Rübal: rgyud rgyal gser gyi rus sbal, chapter 78

Jamgön Mipham Gyatso, chapter 79

Kunjed Gyalpoi Gyü kyi Düdön Nyidai Trawa: kun byed rgyal po'i rgyud kyi bsdus don nyi zla'i drwa ba, conclusion

Kunsal: see *Thigle Kunsal*

Kuntuzangpo Chewa Rangla Nepai Gyü: kun tu bzang po che ba rang la gnas pa'i rgyud, chapters 72, 73, 84

Lado: la zlo (gsang ba'i 'khor lo), chapters 70, 70, 71, 74, 78, 79, 80, 81

Lhamin Yul Doggi Gyü: lha min g.yul bzlog gi rgyud, chapter 70

Longchen Rabjam Tantra: klong chen rab 'byams rgyal po'i rgyud, chapters 71, 71, 79, 79, 79, 82, 82, 82, 84

Longdrug: kun tu bzang po klong drug pa'i rgyud, chapter 72

Lung Gonggi Trö: lung gong gi 'phros, chapter 77

Manjushrimitra, chapter 75

Mipham: see *Jamgön Mipham Gyatso*

Namkha Barwai Gyü: nam mkha' 'bar ba'i rgyud, chapter 73

Namkha Drime: nam mkha' dri med, chapter 84

Namkha Longyang Kyi Gyü: nam mkha' klong yangs kyi rgyud, chapters, 71, 75, conclusion
Namkha Rabjam: nam mkha' rab 'byams, chapter 70
Namkhache Tsawa Düpai Gyü: nam mkha' che rtsa ba bsdus pa'i rgyud, chapters 73, 73, 74, 74
Namkhai Tha Dang Nyampa: nam mkha'i mtha' dang mnyam pa, chapters, 76, 77, conclusion
Nelug Rinpochei Dzö: gnas lugs rin po che'i mdzod, chapters 80, 80, 83
Ngama: snga ma, chapters 71, 71, 78
Ngedön Düpa: nges don 'dus pa, chapter 79, conclusion
Ngoglo Chenpo, conclusion
Nyamnyi Rangdrol: mnyam nyid rang grol, chapter 76
Nyingpo Döngyi Gyü: snying po don gyi rgyud, chapters 75, 76, 76, 77, 78, 78, 81, 84, conclusion
Omniscient Guru, chapters 70, 77, 80
Padmasambhava, chapter 78
Phaglam Köpai Gyü: 'phags lam bkod pa'i rgyud, chapter 73
Rangjung Dewai Khorloi Gyü: rang byung bde ba'i 'khor lo, conclusion
Rangshar: see *Rigpa Rangshar*
Rigpa Rangshar: rig pa rang shar (chen po'i rgyud), chapters 75, 79, 83
Rinchen Drönma Tsawai Gyü: rin chen sgron ma rtsa ba'i rgyud, chapter 75
Rinpoche Gyepa Chenpoi Gyü: rin po che rgyas pa chen po'i rgyud, chapters 80, 81, conclusion
Rinpoche Pungpa: rin po che spungs pa, conclusion
Rongpa, chapter 70
Rongzom, chapter 77, 77
Saraha, chapters 77, 79
Senge Tsaldzog Chenpoi Gyü: seng ge rtsal rdzogs chen po'i rgyud, chapter 83
Tawai Yangnying Namkha Longyang: lta ba'i yang snying nam mkha' klong yangs, chapter 73
Thegpai Chipü Chenpo Longchen Rabjam Gyalpoi Gyü: theg pa'i spyi phud chen po klong chen rab 'byams rgyal po'i rgyud, chapter 84
Thigle Kunsal: thig le kun gsal, chapters, 71, 71, 71, 71, 71, 71, 82
Tingdzog: gting rdzogs (kyi rgyud), chapter 75
Tregchö Gyabchö Namkha Rabjam: khreg chod rgyab chos nam mkha' rab 'byams, chapter 84
Trödral Dönsal Chenpoi Gyü: spros bral don gsal chen po'i rgyud, chapters 72, 73, 73, 74, 74, 75, 76
Tsaldzog: see *Senge Tsaldzog Chenpoi Gyü*

unknown *Longchen Rabjam Gyalpo* text, chapters 80, 84

Vairochana, chapter 83, conclusion

Vimalamitra, conclusion

Wang Long: dbang klong, chapter 75

Yeshe Döjunggi Gyü: ye shes bdud 'byung gi rgyud, chapters 77, 84

Yeshe Sangwai Gyü: ye shes gsang ba'i rgyud, conclusion

Yige Medpai Gyü: yi ge med pa'i rgyud, chapter 74

Yönten Rinpoche Düpai Do: yon tan rin po che sdud pa'i mdo, chapter 77

Zabmo Yangthig: zab mo yang tig, chapter 71

Glossary of Sanskrit Words

Volume Six

Some Tibetan words of the root text and commentary were translated here into Sanskrit words. The translation of the commentary into English contains 1307 total occurrences of 69 unique Sanskrit words. Kaya occurs 128 times, including the forms of dharmakaya, sambhogakaya, and nirmanakaya.

Other Sanskrit words include: 175 tantra, 138 samsara, 134 sattvavajra, 111 nirvana, 76 mandala, 69 buddha, 55 samaya, 34 dharmadhatu, 31 prajña, 31 samantabhadra, 29 atiyoga, 25 guru, 15 mantra, 15 vajra, 13 vairochana, 12 mudra, 12 sravaka, 12 yogatantra, 11 bodhisattva, and 10 kriyatantra.

Other Sanskrit words include: akanishtha, akshobhya, amitabha, amoghasiddhi, anuyoga, asuras, bardo, brahma, buddhist, budhgaya, chakra, chittamatra, dakinis, dharma, ganapuja, ghanavyuha, guhyamantra, karma, madhyamaka, mahaguru, mahasattva, mahasattvavajra, mahayoga, manjushrimitra, oddiyana, padma, padmasambhava, pandit, paramita, prana, pratyekabuddhas, ratnasambhava, saraha, sattva, shrisengha, siddhis, sugatas, sutra, upadesha, upayatantra, vajradhara, vajraguru, vajrapani, vajrasattva, vimalamitra, yakshas, yoga, and yudra.

Romanized Pronunciation versus Wylie Tibetan

(other than book titles)

Volume Six

dang gdangs
dzogchen rdzogs chen
Garab Dorje dga' rab rdo rje
Kathogpa ka thog pa
Khenpo Zhenphen Öser mkhan po gzhan phan 'od zer
Kunjed Gyalpo kun byed rgyal po
Longchenpa klong chen pa
longde klong sde
lung lung
rigdzin rig 'dzin
rigpa rig pa
rolpa rol pa
semde sems sde
semlung sems lung
thigle thig le
Thubten Pema Rabgye thub bstan pad ma rab rgyas
thugje thugs rje
tsal rtsal

Frequencies of Selected English Words

Volume Six

Pure Perfect Presence occurs 305 times, and is defined in Volume One on pages 84-85 and pages 103-104 and in Volume Two on pages 45-46 and on page 161.

Pure Perfect Presence or *rigpa* (145) is the root (56), source (283), king (405) and creator who creates (145) and governs (31) all (544) phenomena (336) of the universe (50) of unceasing (22) uncompounded (11) self-originated (217) wisdom (260).

Through sound (29), light (57) and rays (8) of the elements (1) of space (99), air (1), fire (3), water (20) and earth (1), Pure Perfect Presence manifests (148) its empty (54) essence (358) as the unique (11) *thigle* (18) of total (163) victorious (89) self-perfected (132) primordial (209) enlightenment (55).

The energy (66) of Pure Perfect Presence abides (185) as the nature (393) of dimensions (95), emanations (20), objects (69), experiences (161), displays (12), forms (20), qualities (110), ornaments (7), varieties (30) and worlds (8).

Pure Perfect Presence transcends (292) causes (67), effects (39), acceptance (140), rejection (136), achievement (39), attainment (31), actions (193), affirmation (45), negation (49), accumulations (23), accomplishments (18), antidotes (25), appearances (129), change (11), transformation (26), analyses (39), applications (41), empowerment (22), entry (5), practices (74), conclusions (37), explanations (478), distinctions (25), deities (17), good (38), evil (8), renunciation (7), examples (7), reasons (14), visualization (6), classifications (7), considerations (21), purification (32), realms (95) and words (68).

Pure Perfect Presence manifests its nature as the Five Perfections (6). Teachers (393) teach (142) Teachings (368) whose characteristics (108) correspond (11) to the intellect (9) and desires (19) of assembled (23) Retinues (70) in specific (56) Times (89) and Places (12).

Realization (17) of the unborn (200) ultimate (63) truth (7) of the indivisible (14) non-dual (68) real condition (118) beyond (494) concepts (194) and references (33) arises (84) through relaxation (175) in secret (54) transmission (52).

Sentient beings (41) who follow (76) and depend upon (31) the Ten Tantric Natures (22), like views (77), meditations (406), initiations (67), mandalas (76), samayas (55), behavior (42), traveling (65) paths (132), training (15) on levels (112), sacred activities (76), limited wisdom (100), fruit (5), subtle teachings (5) and connections (6), deviate (38) from the understanding (187) of the pervasive (29) equality (72) of unfabricated (124) completeness (111) and develop (36) obstacles (80) for dzogchen (54) knowledge (61).

Practitioners (222) who produce (27) efforts (133) by struggling (93) with different (59) methods (22) of vehicles (91) to cultivate (66) the supreme (67) meaning (230) of the state (612) of liberation (103) establish (33) the basis (81) of dualism (76).

Various numbers occur 1178 times. The verb 'to be' occurs 2319 times in various forms. Negatives, such as not, non-, cannot, and so forth, occur 1091 times. Conjunctions and auxiliary verbs occur 4962 times. Articles, prepositions and pronouns occur 16826 times.

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